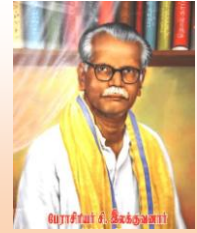




THIRUKKURAL EXPRESS

Kural Neri in English - Founder: Dr.S.Ilakkuvanar



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Scholars and Guides who strived and
strained in their lives to make us understand
Thirukkural



Thirukkural: Questions and answers

-Thirukkuralaar Dr. R. Prabhakaran



24.1 Fame

(24.1 புகழ்)

Question:

Should everyone gain fame?

Answer:

If one were to be born in this world, he should be born with fame. Otherwise,
it is better that he was not born. (Couplet – 236)

It is a disgrace for all those on earth if they fail to attain fame
during their life. (Couplet – 238)

There is nothing that remains everlasting in this world except
renowned fame. (Couplet – 233)

தோன்றின் புகழொடு தோன்றுக அஃதிலார்

தோன்றலின் தோன்றாமை நன்று.

(குறள் – 236)

வசையென்ப வையத்தார்க் கெல்லாம் இசையென்னும்

எச்சம் பெறாஅ விடின்.

(குறள் – 238)

ஒன்றா உலகத்து உயர்ந்த புகழல்லால்

பொன்றாது நிற்பதொன் றில்.

(குறள் – 233)

Explanation:

Valluvar believes that if one were to be born in this world, he should be born with fame; otherwise, it is better that he was not born. This is a tall order. Nobody can be born with fame. Fame is the state of being well-known or talked about by many people, primarily because of notable achievements. Being born or not being born is not under one's control. The idea is having been born, it must be the goal of everyone to attain fame.

Valluvar believes that it is a disgrace for all those on earth if they fail to achieve fame during their life. He also claims that nothing remains everlasting in this world except renowned fame.

One achieves fame by leading a righteous life and achieving significant accomplishments during the course of one's life. Such fame lasts even after one's death. Therefore, it should be everyone's goal in life to gain fame.

25.1 Compassion

(25.1 அருளுடைமை)

Question:

What is compassion?

Answer:

Compassion is the most significant wealth. Even the meanest men may possess material wealth. (Couplet – 241)

அருட்செல்வம் செல்வத்துள் செல்வம் பொருட்செல்வம்
பூரியார் கண்ணும் உள.

(குறள் – 241)

Explanation:

Compassion literally means "to suffer together." It is defined as the feeling that arises when you are confronted with others' suffering and feel motivated to relieve that suffering. In the context of Thirukkural, the term love implies the affection and concern one shows towards his family members. It is called compassion when love extends towards other people and other living beings. In fact, Valluvar refers to compassion as the offspring of love. Valluvar considers compassion to be the greatest asset one may possess. Even the meanest human beings may accumulate material wealth. But the real wealth is the wealth of compassion.

In ancient Tamil literature, we come across excellent examples of compassion. There was a king by the name of Paari. Once Paari was going in his chariot through a forest. There he saw a jasmine creeper lying on the ground. He felt that the jasmine creeper was in danger of being run over by chariots or trampled by animals. He felt so much compassion for the jasmine creeper that he lifted it and let it creep around his chariot, and he went to his palace on his horse. There was another king named Pehan, who was also a very compassionate person. One day, Pehan was going through a forest when he saw a peacock shivering in the cold weather. He immediately covered the peacock with his garment on his shoulders. Later, in the nineteenth century, there was a poet and a saint named Ramalinga Swamigal. In one of his poems, he vividly describes his compassion for the

plants withering away without water, the poor people who did not get anything to eat, and so on. He says that when he saw the withering plant, he withered like it and shuddered at the very sight of seeing the poor people who did not get anything to eat even after spending the whole day begging for food.

According to Tholkaappiyam, a Tamil classic written during the third century B. C., compassion is the ability to feel the sufferings of another living being as our own (Tholkaappiyam, Porulathikaaram: 75). It should be the goal of everyone to develop compassion and help relieve the sufferings of other living beings.

26.1 Avoiding Meat Eating

(26.1 புலால் மறுத்தல்)

Question:

Should meat-eating be avoided?

Answer:

How can it be called compassion if one fattens himself with
the flesh of another creature? (Couplet - 251)

If everyone refrains from buying meat for eating, then there
will be no one killing animals to sell their meat. (Couplet - 256)

If one realizes that meat is only the ulcer of an animal, one
will refrain from eating it. (Couplet – 257)

It is better to refrain from killing and eating the meat than
pouring ghee in thousand offerings. (Couplet – 259)

தன்னுன் பெருக்கற்குத் தான்பிறிது ஊனுண்பான்
எங்ஙனம் ஆளும் அருள்? (குறள் – 251)

தினற்பொருட்டால் கொள்ளாது உலகெனின் யாரும்
விலைப்பொருட்டால் ஊன்தருவார் இல். (குறள் – 256)

உண்ணாமை வேண்டும் புலாஅல் பிறிதுஒன்றன்
புண்ணது உணர்வார்ப் பெறின். (குறள் – 257)

அவிசொரிந்து ஆயிரம் வேட்டலின் ஒன்றன்
உயிர்செகுத்து உண்ணாமை நன்று. (குறள் – 259)

Explanation:

Meat is nothing but the flesh of an animal that has been killed for the purpose of eating. Killing any living being is not an act of compassion. Therefore, anyone interested in following a virtuous life should avoid eating meat. Some people, including some Buddhists, argue that if one buys meat from a butcher or a supermarket and eats it, one is not really killing; therefore, there is nothing wrong with eating meat. Valluvar counters this argument by saying that if no one buys meat, no one will be selling meat. One way or the other, the people who eat meat are responsible for killing animals. Therefore, meat-eating should be avoided.

Except for Jainism, all other major religions do not condemn eating meat. Hinduism may claim that it is against killing any living being. But except for a small percentage of Hindus, most others are non-vegetarians. During the days of Valluvar and even before that, animal sacrifices during religious functions were not unusual, and the meat of the sacrificed animals was eaten by those who participated in those functions. Valluvar condemns the practice of animal sacrifices during religious ceremonies by saying that it is better not to kill a living being than to conduct a thousand sacrificial killings.

27.1 Penance

(27.1 தவம்)

Question:

What is penance?

Answer:

Penance is enduring suffering and not causing suffering to others. (Couplet – 261)

உற்றநோய் நோன்றல் உயிர்க்குஉறுகண் செய்யாமை

அற்றே தவத்திற்கு உரு.

(குறள் – 261)

Explanation:

According to Valluvar, penance involves enduring all sufferings and not causing suffering to others. Generally, the term 'penance' is associated with the ascetics who strive for advancement in their spiritual pursuit. Valluvar's description of penance can also be interpreted as the dedicated pursuit of any desired goal despite all obstacles and hindrances and avoiding harm to others.

In the chapter on Penance (Chapter 27), Valluvar mentions that an ascetic who performs penance may achieve whatever he desires (Couplet 265), and they may even escape death (Couplet 269). These are exaggerated claims, and there is no evidence that any ascetic has ever achieved everything he desired or escaped death. The exaggerated claims associated with penance may be considered Valluvar's way of encouraging the ascetics to pursue their penance with sincerity, unlike some modern-day fake ascetics engaged in criminal activities.

‘There is nothing religious in Thirukkural’-Declare Sastry and Iyengar!

Maraimalai Ilakkuvanar

(Executive Editor,KuralNeri E-zine*group)

[*KuralNeri, Tamil e-zine-fortnightly,Thirukkural Express,English ezinefortnightly,Kural muzakkam and Kural virundhu ezines-monthly]

Some pseudo-elitists creep inside the arena of intellectual Elysium and using their influence and power make vain attempts to vanquish the cultural identities of Tamils.While pretending to elaborate on the spiritual depth of Thirukkural they dare to declare it is a unique blend of Dharmashastra and Nithishastra.

Is there an iota of truth in this statement? Just we can see the opinions of voracious scholars who have a broad knowledge of Vedas and sastras.

Patrick Olivelle, the often quoted expert on Dharmasūtra, who has translated Apastamba, Gautama, Baudhayana, and Vasistha Dharma sutras, elucidates the meaning of Dharma and the significance of Dharmasūtra.

He clearly states and elaborately explains that Dharmashastra did not envisage an egalitarian society in which both men and women competed for the same duties, professions, and resources. Same was true with regard to caste divisions. They accepted gender and caste inequality as a social imperative and prescribed for each different set of laws.

In his introduction to his English translation of Dharmashastra titled “The Law Codes of Apastamba,Gautama, Baudhayana, and Vasistha” Patrick Olivelle adeptly explains the methodology of Dharmashastra in his introduction:

“Dharma includes all aspects of proper individual and social behavior as demanded by one’s role in society and in keeping with one’s social identity according to age, gender, caste, marital status, and order of life. The term dharma may be translated as ‘law’ if we do not limit ourselves to its narrow modern definition as civil and criminal statutes but take it to include all the rules of behavior, including moral and religious behavior that a community recognizes as binding on its members. The subject matter of the Dharma sutras, therefore, includes education of the young and their rites of passage;

ritual procedures and religious ceremonies; marriage and marital rights and obligations; dietary restrictions and food transactions; the right professions for, and the proper interaction between, different social groups; sins and their expiations; institutions for the pursuit of holiness; the king and the administration of justice; crimes and punishments; death and ancestral rites. In short, these unique documents give us a glimpse if not into how people actually lived their lives in ancient India, at least into how people, especially Brahmin males, were ideally expected to live their lives within an ordered and hierarchically arranged society.” Pp.xxiii

In unambiguous terms, Olivelle explains the partiality of Dharmasūtra, which care about the Brahmins.

“.....the central focus of these texts is on how a Brahmin male should conduct himself during his lifetime. Many other topics, such as marriage, inheritance, and women, are also introduced, but more often than not they are discussed in so far as they are related to the Brahmin male. The text of Apastamba, which is the best preserved with the least tampering, has a total of 1,364 sutras. Of these

1,206 (88 per cent) are devoted to the Brahmin, whereas only 158 (12 per cent) deal with topics of a general nature.”(Dharmasūtra-The Law Codes of Ancient India-A new translation by Patrick Olivelle.p.xxxiii)

“The ways of liberating oneself from the cycle of birth and death by attaining moksha through the path of renunciation as described in Thirukkural have been at the core of Sanatana spirituality”is a false statement which is a result of an unwise attempt to subjugate Kural,an icon of Tamil wisdom to put under the feet of pseudo-sanyasis.

“There is nothing religious in Thirukkural!” A renowned Sanskrit scholar, Vedam Venkataraya Sastry who has learned all the Vedas and sastras had clearly stated, even before the birth of our beloved Governor, after a deep and devoted study of Thirukkural.

Vedam Venkataraya Sastry (21 December 1853 – 18 June 1929) was a Sanskrit and Telugu language poet, critic, Telugu theatre star and dramatist. He is known for providing authoritative editions of Sanskrit and Telugu classics. He is respected for providing authoritative editions of Sanskrit and Telugu classics. He had worked as a Sanskrit pandit in Madras Christian College for 25 years.

He wrote original

drama and translated Sanskrit dramas of Kalidasa and Harsha. He established a dramatic association named Andhra

Bhashabhimani Nataka Samajam in 1899.In the year 1920,he received Mahamahopadhyaya award by Andhra Mahasabha.

Have a glance of the futuristic insight of this Mahamahopadhyaya which serves as a befitting reply to our Governor’s statement on Kural.

“From my humble cursory glance of this great book I do not find anything religious about it. By religion I mean anything about God and other worldliness. There is nothing otherworldly in it and the author appears to have had no mind to teach his readers any practical way to realise God or find happiness in heaven at the end of this life on earth. He definitely wants us to realise actual facts around us in the mundane earth, strive to be happy in this birth in our present condition of flesh and blood and live a clean life without quarrels, differences and even small bickering. He does not worry about God without being atheistic at the same time.”(Source: Sanjeevi. N. (ed.), 1973. First All-India Tirukkural Research Seminar Papers (May-1972). Madras: University of Madras. pp.81-86.)

People with malicious motives, masquerading as scholars with a pan-Indian approach, find pleasure in the distortion of Thirukkural, imposing a Sanskrit design and concluding Thirukkural as the essence of Dharmashastras.

Sastry,who lived at the fag end of nineteenth century and the first quarter of twentieth century, with his vast knowledge of Sanskrit, gives a befitting reply to such scholars who strain their every nerve to find the four Purusharthas in Thirukkural.

“The reason for Valluvar omitting to write on Moksha in a separate chapter is noteworthy.”Observes Sastry,adding “To mention a particular approach to salvation, a Sivabhakti or Vishnubhakti would mar the secular character of his work.”

“I think he very wisely avoided unpleasant controversy by ignoring the chapter.” asserts the great scholar, who declares with a firm conviction that,” It is also likely that Moksha is automatically assured if one follows the other three properly as it is more in the nature of a reward for good way of life than a a way of living itself.”

Dear selfish self-appointed 'scholars'! Will you stop the false propaganda that Thiruvalluvar is a follower of Aryan rishis and had followed Sanskrit Dharmashastras in his Thirukkural.

P.T.Srinivasa Iyengar, an eminent historian clearly demarcates the cultural background of north and south or Aryan and Dravidian. The Tamils were the most highly cultured of the people of India before the age of the Rishis and it is proposed here to investigate the culture which the ancient Tamils attained to in South India, before the gorgeous three-fire Arya rites spread, and the associated Vedic literature was promulgated, in the valleys of the Sindhu and the Ganga. The two cultures, one based on the fire cult and the other on the fireless cult, one, the product of a religious aristocracy and the other, of a social democracy, p.18

[Pre-Aryan Tamil Culture BY P. T. Srinivasa Iyengar, ASIAN EDUCATIONAL SERVICES ,NEW DELHI; 1985]

The difference between Dharmashastras and Thirukkural is the difference between a religious oligarchy which suppressed a majority of the people in the name of Dharma and a social democracy which acted as a base for the wonderful Thirukkural.

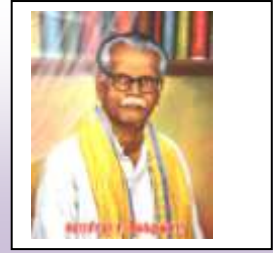
Thirukkural, the proud possession of the Tamil people, remains at the same time as a magnificent masterpiece of literature which the entire humankind adores as a precious treasure of pragmatic thoughts. While in every other work of the same kind, man is addressed with a racial label and ethnic identity, Let us forget the erstwhile Dharmashastras which strived to keep us divided in the name of varna dharma. Thirukkural addresses to the entire humanity, irrespective of race, nation, colour or creed. The main aim of this wonderful treatise on human life is to guide everyone in the world to lead a blissful life.

Please have a thorough reading of our Thirukkural and if we follow the maxims of Kural, surely we can make our country a big power in the world!



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Pongal is not a mere celebration!

-Maraimalai Ilakkuvanar

Pongal is not a mere celebration

It is a periodical reminder of a mature culture to the entire universe

About the need of the conservation of biodiversity,

An annual alarm to maintain the cattle with all affection and care,

A warm Thanksgiving to our farmers and agriculturists,

An appreciation of the solar energy feeding,

A great salute to the sun, moon and

Mother Nature for all their gifts we receive,

A worship of the periodical rain which is the primary source of food,

An enjoyment with the union and reunion of our kith and kin,

A strategy to cherish our folk arts and folk culture,

All these amalgamated as a grand gala social event

Pongal-a symbol of Tamil culture

No rituals, no myths to impart any sanctity,

No religious background,

The only festival to unite hearts, breaking religious barriers,

A wonderful formula for the unity of mankind with all living beings,

A proud moment of the Tamils to show the world that

Tamils alone have the mission and vision to attain universal harmony.



Thirukkural: Questions and answers

-Thirukkuralaar Dr. R. Prabhakaran



28.1 Improper Conduct

28.1 கூடா ஒழுக்கம்)

Question:

What is the difference between a genuine ascetic and a fake one?

Answer:

The saintly appearance of a man without inner strength is

like a grazing cow under cover of a tiger's skin. (Couplet – 273)

One who indulges in vice under cover of a saint's trappings

is like bird-hunter hiding behind a bush. (Couplet – 274)

Many people clean their bodies with water but

hide their evil thoughts in their minds. (Couplet – 278)

வலியில் நிலைமையான் வல்லுருவம் பெற்றம்

புலியின்தோல் போர்த்துமேய்ந் தற்று. (குறள் – 273)

தவமறைந்து அல்லவை செய்தல் புதல்மறைந்து

வேட்டுவன் புள்சிமிழ்த் தற்று. (குறள் – 274)

மனத்தது மாசாக மாண்டார் நீராடி

மறைந்தொழுகு மாந்தர் பலர். (குறள் – 278)

Explanation:

These days we hear about several fake ascetics and saints who pretend to be virtuous and cheat their followers and others. Recently, a well-known man who everyone thought to possess several noble qualities and was a faithful follower of God was arrested for sexual misconduct with girls in a school run by his establishment.

Another fake ascetic and self-styled God man charged with sexual abuse, assault, rape, and other crimes has purchased an island and sought United Nations Organization's recognition for his island as a sovereign nation.

From the Thirukkural couplets cited above, it appears that such fake ascetics were there even during Valluvar's days. That is why Valluvar compares the one who pretends like an ascetic to a grazing cow in a tiger's skin.

Since a tiger never eats grass, it is easy to detect the pretender. Also, Valluvar compares the imposter to bird-hunter hiding behind the bush and trying to kill a bird. Furthermore, he says that the imposter cleans his body with water while his mind is full of evil thoughts.

The difference between a real ascetic and a fake one is that the real ascetic will not engage in unlawful and unrighteous activities like the imposters.

29.1 Not Stealing

(29.1 கள்ளாமை)

Question:

Should the very thought of stealing be avoided?

Answer:

He who wants to avoid contempt of others should guard against the very thought of stealing. (Couplet – 281)

The very thought of stealing others' property by fraudulent means is a sin, and it must be avoided. (Couplet – 282)

எள்ளாமை வேண்டுவான் என்பான் எனைத்தொன்றும்

கள்ளாமை காக்கதன் நெஞ்சு. (குறள் – 281)

உள்ளத்தால் உள்ளலும் தீதே பிறன்பொருளைக்

கள்ளத்தால் கள்வேம் எனல். (குறள் – 282)

Explanation:

Thought precedes action. If a person entertains the idea of stealing, it will lead to the act of stealing itself.

Therefore, Valluvar condemns the very thought of stealing others' property by fraudulent means as a sin. When people come to know that someone is scheming to steal, he will be the object of contempt by others. So, if one wants to avoid others' hatred, he should not even think of stealing from others. Therefore, the very thought of stealing must be avoided.

30.1 Truthfulness

(30.1 வாய்மை)

Question:

What is truth?

Answer:

Speech that is in accordance with fact but not causing any harm whatsoever to anyone is truth. (Couplet – 291)

வாய்மை எனப்படுவது யாதெனின் யாதொன்றும்

தீமை இலாத சொல்லு. (குறள் – 291)

Explanation:

Truth is difficult to define. Philosophers have struggled to come up with a clear definition of truth that covers its many aspects. Among the many definitions and theories regarding truth, the one in Merriam-Webster's dictionary is simple and straightforward. Merriam-Webster's dictionary defines truth as the property of being in accord with fact or reality. In other words, a statement is said to be true if it is in accordance with fact or reality.

Valluvar has a slightly different definition of truth. He states that truth is speech that is free from all evil. Valluvar's definition of truth seems to imply that truth is different than mere fact. According to him, truth is not merely a factual statement. It is more than that. As Dr. T. P. Menakshisundaran, a renowned Tamil scholar,

points out, "Truth is not terminal exactitude. But it is the manifestation of the inner arul (compassion) in speech." It is the intent behind what is said that makes it a truth.

30.2 Truthfulness

(30.2 வாய்மை)

Question:

Can a lie ever be considered truth?

Answer:

Even a false statement is almost like truth if it can produce a benefit without the slightest blemish. (Couplet - 292)

பெய்மையும் வாய்மை யிடத்த புரைதீர்ந்த

நன்மை பயக்கும் எனின்.

(குறள் – 292)

Explanation:

Valluvar states that even a false statement may be true if it produces unmitigated good. How can that be?

Consider the situation where a little girl wearing a new dress asks her father, "Dad, don't I look beautiful in this dress?". Even if the father does not think that the dress makes her look beautiful, his response would be, "Yes. Honey, you really look beautiful in this dress." The father's statement is not consistent with the fact. But there is no harm done by the father's statement that the girl looked pretty in that dress. In this case, the father's intent is absolutely good. He wants to make his daughter happy. Although the father's statement is technically false, it is almost like the truth.

Valluvar is consistent in his statements. He is really pragmatic in his approach to defining truth. To him, a statement is true if there is no intention to harm anyone. Statements that do not harm anyone and produce pure good can be considered almost like the truth. According to Merriam-Webster's Dictionary, a lie is a false statement made with deliberate intent to deceive someone. So, when someone is lying, intentional deception is involved. In the example cited above, the father has no intention to deceive or hurt his daughter. Therefore, his statement is not a lie. That is why Valluvar says it is almost like truth.

30.3 Truthfulness

(30.3 வாய்மை)

Question:

What are the Benefits of Truthfulness?

Answer:

External purity is made possible by using water. Truthfulness purifies the mind. (Couplet - 298)

If one speaks the truth and nothing but the truth, he need not seek other virtues. (Couplet – 297)

External lamps do not light the path of the noblemen. Only truthfulness illuminates their path. (Couplet - 299)

பெய்யாமை பெய்யாமை ஆற்றின் அறம்பிற

செய்யாமை செய்யாமை நன்று.

(குறள் – 297)

புறள்தூய்மை நீரான் அமையும் அகந்தூய்மை

வாய்மையால் காணப் படும்.

(குறள் – 298)

எல்லா விளக்கும் விளக்கல்ல சான்றோர்க்குப்

பொய்யா விளக்கே விளக்கு.

(குறள் – 299)

Explanation:

Valluvar makes an interesting observation. He says that water helps to clean our bodies. In the same manner, truthfulness helps to clean our minds. When someone follows truthfulness meticulously, then he must be true to himself. That means, if he were to be confronted for his actions, he must confess what he did and meet the consequences for his actions. Eventually, truthfulness will deter him from straying away from the path of virtue. Thus, constant and continuous practice of truthfulness acts as a detergent for the mind and purifies the mind. According to Valluvar, "Virtue is nothing but cultivating a mind without blemishes; everything else is an empty show (Couplet- 34)." If truthfulness would cleanse the mind of all blemishes, there can be no other virtue better than that. Therefore, one who practices truthfulness need not follow other virtues. Over time, truthfulness will automatically lead him to all other virtues. This is precisely why the noblemen of perfection consider truthfulness as the only guiding light for them to follow. In fact, Valluvar says that truthfulness is a prerequisite quality for a nobleman of perfection.

31.1 Restraining Anger

(31.1 வெகுளாமை)

Question:

What is anger? Is it acceptable to get angry at someone?

Answer:

He who controls his anger where he can afford to be angry is the

one who really controls his anger. What difference does it make

if one does not control one's anger where one cannot afford to be angry? (Couplet – 301)

Anger is destructive in situations where one cannot afford to be angry.

There is nothing worse than that, even where one can afford to be angry. (Couplet – 302)

Only evil consequences arise out of anger. Therefore, forget about

getting angry at anyone. (Couplet – 303)

செல்லிடத்துக் காப்பான் சினங்காப்பான் அல்லிடத்துக்

காக்கின்என் காவாக்கால் என்?

(குறள் – 301)

செல்லா இடத்துச் சினந்தீது செல்லிடத்தும்

இல்அதனின் தீய பிற.

(குறள் – 302)

மறத்தல் வெகுளியை யார்மாட்டும் தீய

பிறத்தல் அதனான் வரும்.

(குறள் – 303)

Explanation:

Anger is a common emotion. According to psychologists, "Anger is a strong emotion often caused by some form of wrong-doing, ill-treatment, or unfairness. We experience the feeling of anger when we think we have been mistreated or when we are faced with problems that keep us from getting what we want or attaining our personal goals. Everyone experiences anger, some more often than others." Researchers have observed that an average adult experiences anger about once a day and becomes annoyed or peeved about three times a day. Although anger is a common emotion experienced almost daily by almost everyone, depending upon the intensity and the

frequency of experiencing anger, it affects our mental and physical health and our ability to have positive social interactions with others. It also affects our personal, family, and professional lives.

Valluvar has several interesting and profound observations regarding anger and its impact on human beings. There are occasions when one can afford to express one's anger. Although child psychologists may disagree, it is not unusual for parents to express their anger at their children when they misbehave. Invariably, the children tolerate the parents' anger or occasionally react with their own anger. In any case, the parents can and do express their anger at their children. On the other hand, it is unusual for an employee to express his anger towards his superiors. If he does so, he will be subjected to punishment. So, there are occasions when one can afford to express one's anger without severe consequences, and there are occasions when one cannot afford to do so.

Valluvar says if one is trying to control one's anger, one should do so in situations when one can afford to be angry. For example, if a parent tries to control their anger, they should restrain from getting angry at their child. In general, it is better to control one's anger in all situations. The Greek philosopher Plato is said to have mentioned that there are two things a person should never be angry at, what they can help, and what they cannot. In other words, anger should be completely avoided in all situations.

31.2 Restraining Anger

(31.2 வெகுளாமை)

Question:

What are the consequences of anger?

Answer:

He who considers anger an important quality to have is sure to hurt

himself like the one who slaps the ground with his hand. (Couplet – 307)

Is there anything else that destroys laughter and joy, like anger? (Couplet - 304)

Anger destroys the one who gets angry and one's kith and kin who

support him like a lifeboat. (Couplet – 306)

If you want to protect yourself, guard against your anger. If you do

not control your anger, your anger will kill you. (Couplet – 305)

சினத்தைப் பொருளென்று கொண்டவன் கேடு

நிலத்தறைந்தான் கைபிழையா தற்று. (குறள் – 307)

நகையும் உவகையும் கொல்லும் சினத்தின்

பகையும் உளவோ பிற. (குறள் – 304)

சினமென்னும் சேர்ந்தாரைக் கொல்லி இனமென்னும்

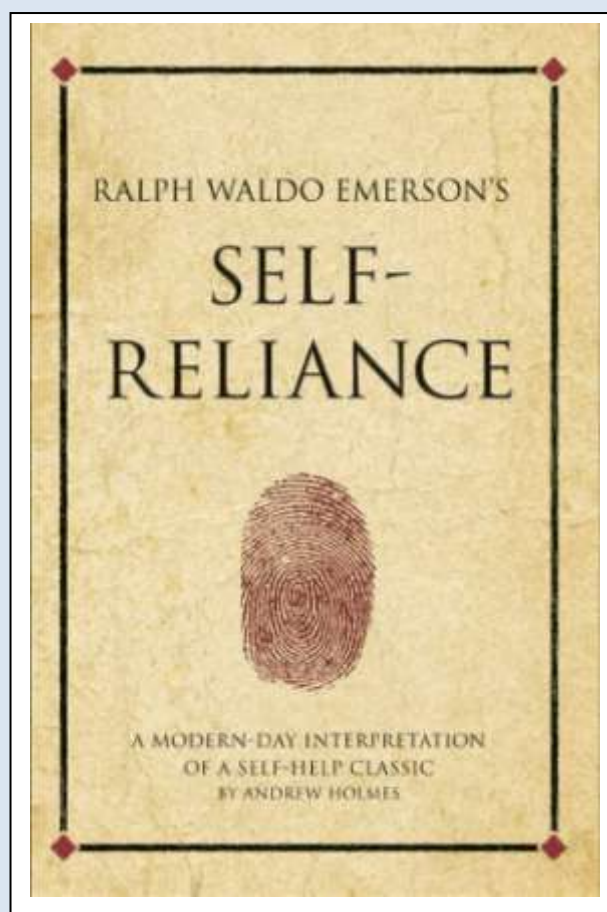
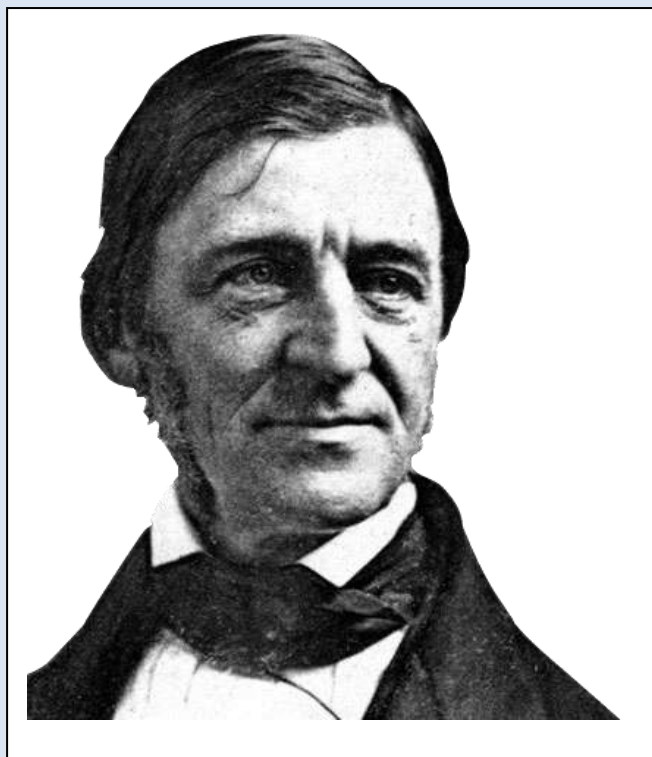
ஏமப் புணையைச் சுடும். (குறள் – 306)

தன்னைத்தான் காக்கின் சினங்காக்க காவாக்கால்

தன்னையே கொல்லுஞ் சினம். (குறள் – 305)

Explanation:

The American poet and philosopher Ralph Waldo Emerson is quoted as saying, "For every minute you remain angry, you give up sixty seconds of peace of mind." Undoubtedly, the loss of peace of mind leads to restlessness and unhappiness. Anger and happiness are diametrically opposite of each other. One does not



coexist with the other. Valluvar is convinced that anger destroys laughter and joy, and thereby the angry person hurts himself like the one who slaps the ground with his hand and inflicts pain on oneself (Couplet – 307). Also, Valluvar believes that nothing else destroys the laughter of an individual like his own anger (Couplet – 304). The angry person hurts himself by destroying his own happiness and hurts others at whom his anger is aimed. Because of his anger, his relationship with his kith and kin who support him will also be affected. In turn, they might also become angry and suffer the consequences of their anger (Couplet – 306).

In addition to destroying one's peace of mind, laughter, and happiness, anger also causes several catastrophic consequences for those who frequently become angry. Medical practitioners and psychologists believe that anger increases stress levels and blood pressure. Researchers have observed that there is a three times higher risk of having a stroke from a blood clot in the brain or bleeding in the brain within two hours after an angry outburst. People with an aneurysm in one of the brain arteries have a six times higher risk of rupturing this aneurysm following an angry outburst. Due to anger, there could be additional consequences such as sleep disorders, anxiety disorder, depression, respiratory problems, weakened immune system, and even heart attack. All these consequences arising from various anger levels tend to reduce an angry individual's life span. Valluvar would have had no way of knowing all these complications arising from anger. But he was sure that those who exhibit angry behavior are likely to die because of their anger (couplet – 305).

Flowers sans Fragrance!

-An explanation for one Thirukkural Couplet with the modernist approach

----Soma Veerappan

“Who can't express what they have learnt

Are bunch of flowers not fragrant” (Kural 650)

You must be knowing what are called ' Tropic of Cancer ' and ' Tropic of Capricorn '.

You may recollect learning in your school days, that they are two imaginary lines each 23.5 degrees from the equator on the northern and southern hemispheres.

Ok, but while measuring their distance from the equator on the surface of earth, why do they measure it and express it in degrees and not in kilometers?

Did you know the reason for this when you were in school? Or are you still unable to comprehend that?

As a school boy, I also was perplexed about this and posed this question to the Headmaster of my High School.

He was one of those who would have 4 or 5 degrees after thier name!

He stared at me for a few seconds, then raised the ruler scale in his hand, and said "That's how they are. Don't pester me further”

Disappointed, a week later, I asked the same question to a fifth class teacher, who could not boast of even a single degree.

He smiled at me, patted me and asked me to bring an orange.

“Dear, think of this as the Earth. Imagine the head of the fruit as the North Pole. Then the South Pole is straight down. Crossing through the center is the zero degree line. If you put the protractor at the center of the earth, and extend the line from the centre to the surface, at 23.5 degrees is the Tropic of Cancer."

It was the moment of “Eureka “for me!

Friends, similarly, in Commerce Class, I have not been able to understand for a long time how can we or why should we “debit cash”, when goods are sold. I was confused like many others because here actually cash comes in and why then cash should be debited.

This riddle was solved by another good teacher. He explained saying, 'Understand the rule as debit cash box / cash balance instead of debit cash. You should think of the cash box itself as a person '

This approach was consistent with the basic accounting rule "Debit the receiver" and the turmoil in my mind ended blissfully!

As Aristotle said, if we know something we can do it; but only if we understand it, we can teach others.

We can see this lack of capacity to elucidate things in senior executives as well. Despite being well-educated and highly placed, many will stumble without knowing how to convey thier thoughts to others.

The messages of Executives like that of Teachers have to be lucid and logical. Should we say that good bosses will be good coaches too for their subordinates. Are we not in search of high quality coaches first when it comes to the question of winning World Cup in Cricket or any such game?

‘If I am, it is because of my father; If I'm good, it's because of my teacher " said Alexander the Great!

Valluvar says that those who are unable to set forth their acquirements before others are like flowers blossoming in a cluster and yet without fragrance

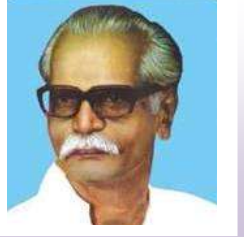
இணருழ்த்தும் நாறா மலரனையர் கற்றது

உணர விரித்துரையா தார்.



THIRUKKURAL EXPRESS

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C.E.:2023-February-5



Focus Ensures Success

---Soma Veerappan

Easy it is a thing to get
When the mind on it is set.

(Kural 540)

In today's world, can you think
of any young woman in her twenties
without a cell phone?

Worse still, can you afford to
snatch the smart phone from her and
ask her to live without it for a few
months?

Believe me or not, this was
what actually happened to our two

1 Thirukkural Express Fortnightly T.E.2054 Thai-22

C.E.:2023—February-5

Not for sale

successive Olympics Medal Winner P V Sindhu .She was barely 21 then ,but had to go on a "Sans Cell Phone Virath " for months together!

And "All Play No Rest " became her routine,

Friends, as you would have guessed, her interest in Sports had started much earlier. When her father Ramana went to play Volleyball, eight year old Sindhu would sneak to the badminton court! Sindhu wanted to become an athlete. So Ramana, himself an Arjuna Awardee, happily arranged badminton training for Sindhu. Her mother Vijaya, an elite Volleyball player would have been happy too!

The success story that started in the under-19 category gradually progressed to take her to the tenth place in the world ranking!

Anybody who watched her performance in the 2016 Rio Olympics would become her fan! And the Superstar Rajini who had millions of fans was no exception!

The opponent she faced in the final game was the highly experienced and the Top of Ranking Carolina Marlin of Spain!

She had played that day with exceptional dexterity. Blessed are those who watched the semi-finals in which she made her opponent run back and forth.

The 2020 Tokyo Olympics was even tougher. As usual, Sindhu faced her seasoned opponents without any fear. In fact she even won the first game. It is true that she lost the Gold by two games, but not without proving her mettle! Gold medal or not, the performance was golden!

She defeated He Bing Jiao of China and won the Bronze. With this victory, she created history by becoming the First Indian Woman to win medals in two successive Olympics!

Friends, for a moment, think of the reasons for this extraordinary success. Is it her height at 5'11"? Or eighteen years of hard work? Or Gopichand's excellent training? How was this feat possible for her?

If we had gone through her interviews we can know the secret! It is hard work with undivided attention!

The game had occupied her whole being and she has no other thoughts except the game.

She never minded her cell phone being taken away, or avoiding ice cream or getting up early morning at 3 AM or travelling 56 km daily to get training at Gopichand Academy. She had even to miss her sister Divya's marriage because of a tournament!

Whether it is sports or business, it's the relentless pursuit that one needs to succeed. If one has a single minded approach of an achievement, the ways and skills will fall in automatically.

Valluvar says, "What is aimed to achieve is easy to achieve, if only the mind is set fully on what is aimed"



Thirukkural: Questions and answers

-Thirukkuralaar Dr. R. Prabhakaran



32.1 Nonviolence

(32.1 இன்னா செய்யாமை)

Question:

What is violence, and how can we avoid violence towards others?

Answer:

What one has realized is causing pain to oneself, one should not inflict it on others.

(Couplet - 316)

இன்னா எனத்தான் உணர்ந்தவை துன்னாமை

வேண்டும் பிறன்கண் செயல்.

(குறள் – 316)

Explanation:

Generally, violence is defined as the use of physical force to injure, abuse, damage, or destroy another living being. In fact, violence is much more complicated than that. A more comprehensive definition of violence given by the Old Testament Scholar Professor Terence

Fretheim seems more appropriate and comprehensive. He says that violence may be defined as follows: any action, verbal or nonverbal, oral or written, physical or psychical, active or passive, public or private, individual or institutional/societal, human or divine, in whatever degree of intensity, that abuses, violates, injures or kills. Since violence implies a multitude of actions caused by words and deeds, it is difficult to know which actions should be avoided.

Consistent with Professor Terrence Fretheim definition, violence against other human beings would include verbal as well as physical violence. Verbal violence refers to harsh and unkind words, slander, and lies that offend or hurt another human being's feelings. Physical violence includes any physical attack that may cause pain, injury, or death to another person. Valluvar condemns verbal as well as physical violence. According to him, one should avoid any violence through the use of words or deeds.

There is a rule known as the Golden Rule, also referred to as the Law of Reciprocity. It refers to the principle of treating others as one would like to be treated. It is a maxim that is found in many religions and cultures. The Golden Rule is often attributed to the Chinese philosopher Confucius (551 BC – 479 BC). This Golden Rule has two versions. One is the positive version, and the other is the negative version. The positive version of the Golden Rule states, "Do unto others what you would want others to do unto you." The negative version states "Do not do unto others what you do not want others to do unto you." The positive version stresses what a compassionate person should do, and the negative version emphasizes the actions one should avoid. Valluvar has a simple

and elegant form of the negative version of the Golden Rule, which can guide us as to what actions should be avoided. So, according to Valluvar, anything that one has realized as causing pain to oneself should not be inflicted on others.

32.2 Nonviolence

(32.2 இன்னா செய்யாமை)

Question:

How to handle others' violence towards us?

Answer:

The best punishment for those who do evil to you is to shame them by returning good for evil and after doing good in return, forget the evil that was done to you as well as the good deed you did.

(Couplet – 314)

இன்னாசெய் தாரை ஒறுத்தல் அவர்நாண
நன்னயஞ் செய்து விடல்.

(குறள் – 314)

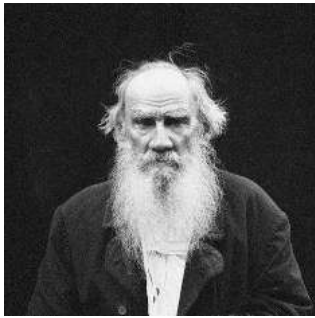
Explanation:

Valluvar has a profound idea about what to do with those who harm us. He says that if someone has harmed you or hurt you somehow or the other, then the best thing to do is to return good for evil. That is, do something good for someone who did evil so that he will be vexed at his own actions.

Doing a good deed in return for evil is very difficult for most people. If someone does good in return for evil and continues to harp on the evil deed that was done to him and the good deed he did, then the person who did the evil deed might feel humiliated, and the purpose of doing the

good deed will be lost. That is why Valluvar says that the evil deed that was done by others and the good deed we have done in return must be forgotten.

Valluvar's idea that evil deeds should be reciprocated with good deeds is somewhat similar to the statement in the Bible, which says, "You resist not evil: but whosoever shall smite you on your right cheek, turn to him the other (King James 2000 Bible, Luke 6:29)." The dictum in Couplet 314 is far more profound than the statement in the Bible or the Golden Rule of Confucius. Therefore, it is perhaps apt to refer to Couplet 314 as the Platinum Rule of Valluvar.



Valluvar's ideas on nonviolence have impressed people like the famous Russian novelist Leo Tolstoy and Mahatma Gandhi. Mahatma Gandhi adopted the principle of nonviolence and applied it to obtain India's independence from British rule. Later, Rev. Martin Luther King adopted the idea of nonviolence to obtain civil rights for African Americans in the USA, and Nelson Mandela used nonviolent protests to abolish apartheid in South Africa and

establish a democratic government in that country.

So, Valluvar's idea of nonviolence has historical significance.

32.3 Nonviolence

(32.3 இன்னா செய்யாமை)

Question:

Is there an example of doing good for evil?

Answer:

It is a lofty notion to do good to those who have done evil to us. An incident in Mahatma Gandhi's life is an excellent example of doing good for evil. During Gandhi's struggle for the rights of South African Indians, General Smuts was in power in South Africa. He imprisoned Gandhi several times.



Barrister Gandhi at South Africa

While in prison, Gandhi made a pair of sandals with his own hands for General Smuts. Before Gandhi left South Africa, he presented the pair of sandals to General Smuts. A few years later, General Smuts returned the pair of sandals to Gandhi. He also sent a letter along with the pair of sandals. The letter said, "I used the pair of Sandals you gave me for a few years. The thought that I was not qualified to wear

them always haunted me. So, I am sending them back to you. "The pair of sandals returned by General Smuts is now in the Gandhi Museum in Mumbai. Like Gandhi, not everyone can do good to those who have done evil. But the lesson we must learn is that it should be our goal to do so.

33.1 Avoidance of Killing

(33.1 கொல்லாமை)

Question:

Is killing inconsistent with virtue?

Answer:

Sharing your food with other living creatures and protecting them is the best of all precepts in all the books of the world.

(Couplet – 322)

Non-killing is the highest virtue, whereas the killing of life will bring in its wake all evil.

(Couplet – 321)

பகுத்துண்டு பல்லுயிர் ஓம்புதல் நூலோர்

தொகுத்தவற்றுள் எல்லாந் தலை.

(குறள் – 322)

அறவினை யாதெனின் கொல்லாமை கோறல்

பிறவினை எல்லாந் தரும்.

(குறள் – 321)

Explanation:

Almost all religions and ethical codes consider that sharing one's food with other living beings is a compassionate action and recommend it. In Couplet 322, Valluvar agrees that we should share our food and protect other living beings.



However, the religions differ in their position on non-killing. For example, the statement, "Thou shalt not kill," in the Ten Commandments, is generally interpreted as one should not kill another human being. Killing an animal to eat their meat or hunting as a sport is not condemned in most religions.

Only Jainism insists on non-killing any living being as its cardinal principle. The Vedic religion, the forerunner of modern-day Hinduism, did not prohibit animal sacrifices. Even now, animal sacrifices are routinely carried out by the devotees of some Hindu Gods. Valluvar condemns the killing of any living creature for any reason. He says that killing is inconsistent with virtue, and it is evil.

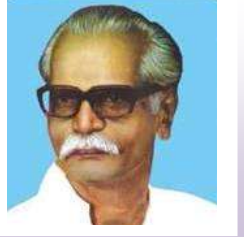


In an incident that has sent shock waves, eight goats were sacrificed by a section of Sankethi Brahmins at Soma Yaga at Srikantapura on the outskirts of Mattur, in Shivamogga taluk, recently.

Read more at:
<https://www.deccanherald.com/content/544227/brahmins-hold-yaga-sacrifice-goats.html>



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International Mother Language Day -21 February

Multilingual education – a necessity to transform education

Globally 40 per cent of the population does not have access to an education in a language they speak or understand. But progress is being made in multilingual education with growing understanding of its importance, particularly in early schooling, and more commitment to its development in public life.

International Mother Language Day recognizes that languages and multilingualism can advance inclusion and the Sustainable Development Goals' focus on leaving no one behind. UNESCO encourages and promotes multilingual education based on mother tongue or first language. It is a type of education that begins in the language that the learner masters most and then gradually introduces other languages. This approach enables learners whose mother tongue is different from the language of instruction to bridge the gap between home and school, to discover the school environment in a familiar language, and thus, learn better.

Multilingualism contributes to the development of inclusive societies that allow multiple cultures, worldviews and knowledge systems to coexist and cross-fertilize.

The theme of the 2023 International Mother Language Day, “Multilingual education – a necessity to transform education” aligns with recommendations made during the Transforming Education Summit, where an emphasis was also placed on Indigenous people's education and languages.

Multilingual education based on mother-tongue facilitates access to and inclusion in learning for population groups that speak non-dominant languages, languages of minority groups and indigenous languages.

<https://www.un.org/en/observances/mother-language-day>

Thirukkural: Questions and answers

-Thirukkuralaar Dr. R. Prabhakaran



34.1 Impermanence

(34.1 நிலையாமை)

Question:

What is the best thing to do with our wealth?

Answer:

Yesterday he was alive, but today he is no more. This impermanence is the strange way of the world. (Couplet - 336)

The wise consider each day as a sword that cuts down a man's life.

(Couplet - 334)

The rise and fall of fortune are like the gathering and dispersing of a crowd in a theater. (Couplet - 332)

Let virtuous deeds be done quickly before the tongue fails and the last hiccup comes. (Couplet - 335)

நெருநல் உளனொருவன் இன்றில்லை என்னும்

பெருமை உடைத்துஇவ் வுலகு. (குறள் – 336)

நாளென ஒன்றுபோற் காட்டி உயிர் ஈரும்

வாளது உணர்வார்ப் பெறின். (குறள் – 334)

கூத்தாட்டு அவைக் குழாத் தற்றே பெருஞ்செல்வம்
போக்கும் அதுவிளிந் தற்று. (குறள் – 332)

நாச்செற்று விக்குள்மேல் வாராமுன் நல்வினை
மேற்சென்று செய்யப் படும் (குறள் – 335)

Explanation:

Life is transient. As each new day arrives, we are one day closer to our death. People who were alive yesterday are not alive today. Not only that our lives are impermanent so also is our wealth. Generally, people accumulate their wealth slowly, like assembling the crowd in a theater. Unforeseen business losses, sudden stock market decline, catastrophic floods, fire, and other calamities may wipe out a man's fortune, and it disappears like the crowd walking away all at once from the theater after the show is over. Of course, these days, exceptionally clever and astute people diversify their portfolios of assets to protect their wealth from a disastrous collapse suddenly. But such shrewd people are very few, and most people suffer from major losses during unexpected turn of events. Since life and wealth are transient, Valluvar insists that one should consider it their responsibility to do good deeds before encountering death and not procrastinate doing good deeds.

34.2 Impermanence

(34.2 நிலையாமை)

Question:

Is there a soul? Is it permanent?

Answer:

Death is like sleep, and birth is the awakening from sleep. (Couplet - 339)

The fledgling flies away, abandoning the nest; such is the
soul's relationship with the body. (Couplet - 338))

Is there no permanent place for the soul, which leaves the body at the time
of death like the fledgling that flees its nest when it is ready to fly? (Couplet -
340)

உறங்கு வதுபோலும் சாக்காடு உறங்கி
விழிப்பது போலும் பிறப்பு. (குறள் – 339)
குடம்பை தனித்து ஒழியப் புள்பறந் தற்றே
உடம்பொடு உயிரிடை நட்பு. (குறள் -338)
புக்கில் அமைந்தின்று கொல்லோ உடம்பினுள்
துச்சில் இருந்த உயிர்க்கு. (குறள் – 340)

Explanation:

Major religions like Hinduism, Jainism, Judaism, Islam, and Christianity have the concept of a soul that is permanent and distinct from the body. Even ancient Greek philosophers like Plato believed in the existence of a permanent soul that temporarily resides in the physical body when the body is alive. Despite the widespread belief that there is a soul in every living being, at present, there is no scientific evidence to support the existence of a soul. So, the fact that the soul exists and is permanent is a belief rather than a fact.

Valluvar also subscribes to the idea that every human being has a soul, and it departs from the body when the body dies. According to Valluvar, the body and the soul relationship is like sleep and awakening. He also says that the soul departs from the body like the fledgling, abandoning the nest and flying away. He wonders whether a permanent abode exists for the soul, which temporarily resides in the body like a tenant.

35.1 Renunciation

(35.1 துறவு)

Question:

Should one become an ascetic?

Answer:

If you want to pursue the goal of salvation, renounce worldly pleasures.

Once you renounce worldly pleasures, many things need to happen before attaining your goal.

(Couplet – 342)

வேண்டின் உண் டாகத் துறக்க துறந்தபின்
ஈண்டுஇயற் பால பல. (குறள் – 342)

Explanation:

The Vedic religion, the forerunner of modern-day Hinduism, advocated the social doctrine of four stages of life known as varnashrama dharma. It maintained that one should first be a celibate student, then become a married householder discharging his duties to his ancestors by begetting sons and to the gods by sacrificing; then retire with or without his wife to the forest to devote himself to spiritual contemplation; and finally, become a homeless wandering ascetic and devote himself to the pursuit of liberation (salvation). There is no evidence that the Tamil people ever took these stages of life as a serious concept to be followed. During Vallulvar's days and prior to that, very few people were ascetics, and most others were householders who were leading their family life. Valluvar considers becoming an ascetic an option instead of a required stage in life. Therefore, he says if someone wants to be ascetic, let him become one.

35.2 Renunciation
(35.2 துறவு)

Question:

How to be free from reincarnations?

Answer:

The final release from births and deaths comes to those who have severed all attachments. Others will continue to experience more births and deaths. (Couplet – 349)

பற்றற்ற கண்ணே பிறப்பறுக்கும் மற்று
நிலையாமை காணப் படும். (குறள் – 349)

Explanation:

Before one can understand Valluvar's reasoning for the cycle of births and deaths, one should realize Valluvar's stance on desire and attachment. Desire is defined as a strong feeling of wanting to have something or wishing for

something to happen. On the other hand, attachment is not wanting to be separated from someone or something. In other words, attachment is intensified or exaggerated form of desire for something.

The Vedic religion, Jainism, and Buddhism assert that desires lead to attachments, and attachments result in several reincarnations (or, as Buddhists prefer to call, several rebirths). In order to break the chain of births and deaths and attain salvation (nirvana or eternal bliss), one is supposed to control all desires and eventually vanquish all desires and attachments.

36.1 Realizing the Truth (36.1 மெய்யுணர்தல்)

Question:

How to find the true nature of things?

Answer:

Whatever be the apparent nature of things, it is wise to investigate their true nature. (Couplet – 355)

எப்பொருள் எத்தன்மைத் தாயினும் அப்பொருள்
மெய்ப்பொருள் காண்பது அறிவு. (குறள் – 355)

Explanation:

The true nature of things may be different than how they appear. Investigation helps to realize the true nature of things. All scientific developments are the results of investigations of the true nature of things. If Isaac Newton had accepted that it was the nature of an apple to fall on the ground instead of flying away and failed to investigate the reason for the apple falling down, he would not have discovered gravitational force. All major scientific discoveries are due to the persistent investigation of the true nature of things. Man is equipped with the ability for rational thinking. He should use his rational thinking ability to investigate the true nature of things instead of accepting things as they appear to be.

36.2 Realizing the Truth (36.2 மெய்யுணர்தல்)

Question:

What should one do to avoid rebirths?

Answer:

Wisdom is the realization of the truth which eliminates rebirths occurring due to ignorance. (Couplet - 358)

பிறப்பென்னும் பேதைமை நீங்கச் சிறப்பென்னும்
செம்பொருள் காண்பது அறிவு. (குறள் – 358)

Explanation:

The Vedic religion, Hinduism, Jainism, and Buddhism, claim that due to ignorance, we mistake transient things as permanent and develop attachments to transient things. To be free from ignorance that causes rebirth, we should gain real wisdom, which will provide us the knowledge about attaining salvation. Salvation is the state of endless bliss. Once salvation is achieved, the soul does not undergo any more births.

37.1 Elimination of Desires (37.1 அவா அறுத்தல்)

Question:

What happens if one eliminates all his desires?

Answer:

The final release from the chain of births and deaths will come only to those who sever all attachments; others will continue to linger in the impermanence of births and deaths. (Couplet – 349)

The elimination of insatiable desires will immediately confer a state of eternal bliss that never changes. (Couplet – 370)

பற்றற்ற கண்ணே பிறப்பறுக்கும் மற்று
நிலையாமை காணப் படும். (குறள் – 349)

ஆரா இயற்கை அவாநீப்பின் அந்நிலையே
பேரா இயற்கை தரும்.

(குறள் – 370)

Explanation:

Desire is defined as a feeling of wanting to have something or wishing for something to happen. On the other hand, attachment is not wanting to be separated from someone or something. Desire is the root cause of attachment. Valluvar, as well as the Vedic religion, Jainism, and Buddhism, assert that attachments result in several births, and to be free from the endless chain of births, one should eliminate all attachments. Since desire is the root cause of attachment, one should eliminate all desires to be free from attachments. Once when someone has no attachments, he neither experiences sorrow nor joy and such a state is called eternal bliss. Once when someone has eliminated all desires and attachments and attained eternal bliss, his soul does not undergo any more births, and it continues to be in its natural state without any change.

38.1 Fate

(38.1 ஊழ்)

Question:

What is fate? Is it possible to overcome fate?

Answer:

What is more powerful than fate? Even if one plans to overcome fate, it will interfere with his plans.

(Couplet – 380)

People who work hard with ceaseless industry will overcome the obstacles created by fate (unpredictable random events)

(Couplet - 620)

ஊழிற் பெருவலி யாவுள மற்றொன்று

சூழினுந் தான்முந் துறும்.

(குறள் – 380)

ஊழையும் உப்பக்கம் காண்பர் உலைவின்றித்

தாழாது உஞற்று பவர்.

(குறள் – 620)

Explanation:

The human mind does not want to concede that it cannot find why certain unforeseen random events occur. So, it has created a fictitious entity called fate. Any event for which we are unable to identify the reason is considered the action of fate. For example, if an apparently healthy man dies unexpectedly, then his death is attributed to fate. Some unknown health conditions might be the reason for his death. An autopsy would probably reveal the cause of death. So, any event that people refer to as fate is a really unexpected random event for which they do not know the cause. But it is a fact that such events do occur.

What Valluvar refers to as fate can be interpreted as an unexpected random event. Valluvar realizes that despite careful planning, unforeseen random events could interfere with one's ability to accomplish one's objectives. He says, "What is more powerful than unpredictable random events (fate)? Even if one plans to overcome them, they will interfere with one's plans." Although he realizes the inevitability of unexpected interruptions to one's plans, he is confident that people who work hard with ceaseless industry will be able to overcome the obstacles created by unpredictable random events. So, the unforeseen random events, otherwise known as fate, might interfere, but they are not insurmountable.

The Importance of Mother Tongue

In today's globalized world, it is more important than ever to be able to communicate in multiple languages. However, that does not mean that we should forget about our mother tongue. In fact, there are many good reasons why it is important to know your mother tongue well.

1. It is the foundation for learning other languages.
2. It helps you to better understand your own culture and identity.
3. It allows you to communicate with your family and community members who may not speak other languages.
4. It can give you a competitive edge in the job market.
5. It can help you to better understand the nuances and subtleties of language itself.

So make sure to celebrate International Mother Language Day on February 21st by taking some time to appreciate your own mother tongue!

The Importance of Learning Your Mother Tongue

It is said that a person's mother tongue is the best language they will ever learn. This is because it is the language that they first acquire and it is also the language that they are most comfortable with. It has been proven time and time again that people who know their mother tongue well, perform better academically than those who do not.

There are many reasons why learning your mother tongue is important. For one, it allows you to better communicate with your family and friends. It also gives you a sense of identity and belonging. Additionally, studies have shown that people who are bilingual tend to have better cognitive skills than those who only speak one language.

So, what are you waiting for? Start learning your mother tongue today!

The Relationship between Language and Identity

It is often said that language is the key to identity. And while this may be true to some extent, it is not the whole story. Language is only one part of what makes us who we are. It is our culture, our values, and our experiences that make up our identity.

That being said, language does play a role in shaping our identity. It is the way we communicate our thoughts and feelings, and it can be a strong reflection of our cultural background. For many people, their native language is an important part of their identity. It can be a source of pride and a connection to their heritage.

Learning your mother tongue well can help you to better understand your own identity. It can also give you a greater appreciation for the diversity of cultures

in the world. International Mother Language Day is a day to celebrate all languages and to remind us of the importance of understanding and respecting different cultures.

The Importance of Mother Tongue in Education

It is important for children to know their mother tongue well for many reasons. First, it is the language that they first learn and it is the language that they are most comfortable with. It is also the language that their parents and grandparents speak, so it is important for children to be able to communicate with them in their native language. Additionally, research has shown that children who are proficient in their mother tongue tend to do better academically overall than those who are not. This is because they have a stronger foundation in reading and writing in their native language, which transfers over to other subjects as well. Finally, knowing one's mother tongue can help promote cultural pride and understanding.

The Importance of Mother Tongue in the Workplace

There are many reasons why it is important to know your mother tongue well. February is International Mother Language Day, which is a great opportunity to celebrate the importance of mother tongues.

One of the most important reasons to know your mother tongue well is for communication in the workplace. In today's globalized economy, it is more important than ever to be able to communicate with colleagues from all over the world. If you cannot communicate effectively in a common language, it will be difficult to build relationships and trust with your colleagues. Additionally, if you want to advance in your career, it is essential that you be able to communicate fluently in the language of business.

Another reason why it is important to know your mother tongue well is for cultural understanding. Knowing about different cultures and being able to communicate in their language can help you build stronger relationships with people from those cultures. Additionally, if you are looking to travel or work in a foreign country, it will be helpful to know the local language so that you can better understand the culture and customs.

Finally, knowing your mother tongue can also help you connect with your heritage and roots. For many people, their native language is an important part of their identity. Learning about your mother tongue can help you better understand where you come from and feel proud of your heritage.

So on this International Mother Language Day, take some time to celebrate your own mother tongue or learn more about another one!

Conclusion

It is clear that there are many reasons why it is important to know your mother tongue well. On International Mother Language Day, let us remember the importance of our native language and the role it plays in our lives. Let us also pledge to do our best to learn other languages so that we can bridge the communication gap and build a better world for all.

With due acknowledgement:

<https://www.reva.edu.in/blog/5-reasons-why-it-is-important-to-know-your-mother-tongue-well-21-february-international-mother-language-day>

MOTHER TONGUE: THE LANGUAGE OF HEART AND MIND

----HURISA GUVERCIN

Today we are all witnessing an aspect of globalization which is the increasing movement of people from one country to another for different purposes, such as education, desire for a better life, the need for employment, escape from conflicts between groups including oppression of one group by another, or natural disasters. Whatever the reason, while such phenomenon may have a lot of benefits, living in another country affects one's mother tongue. In my article I want to discuss why parents and educators should support children learning and retaining their native language. As a parent living far from my native country I have often experienced the fear that my children would not learn their mother language well. As an English as a Second Language (ESL) teacher I have strongly encouraged my ESL students to develop literacy in their mother tongue and to take pride in their culture and the country they originated in.

Every language spoken in the world represents a special culture, melody, color, and asset and to everyone the mother language is certainly one of the most precious treasures in our lives. It's a duty and responsibility to preserve it and pass it down from generation to generation. Whether we are urged by necessity or because of other reasons, learning another language brings a lot of advantages in our life. A new language opens a new window in our world view and makes us more aware, open-minded, and respectful to other cultures, lifestyles, customs and beliefs. Moreover, knowing another language has been proven to contribute to helping us understand our mother tongue better. However, much research indicates that most children eventually learn a second, or even more, languages to a native-like fluency level, what immigrant families are not often aware of is that many of their children are at risk of losing their mother tongue.

MOTHER LANGUAGE FOR EMOTIONAL AND MENTAL GROWTH

Mother language has a very powerful impact in the formation of the individual. Our first language, the beautiful sounds of which one hears and gets familiar with before being born while in the womb, has such an important role in shaping our thoughts and emotions. A child's psychological and personality development will depend upon what has been conveyed through the mother tongue. With this in mind, as psychologists say, it matters tremendously that language expressions and vocabulary are chosen with care when we talk to children. A child's first comprehension of the world around him, the learning of concepts and skills, and his perception of existence, starts with the language that is first taught to him, his mother tongue. In the same manner, a child expresses his first feelings, his happiness, fears, and his first words through his mother tongue. Mother language has such an important role in framing our thinking, emotions and spiritual world, because the most important stage of our life, childhood, is spent in its imprints. A strong bond between a child and his parents (especially mother) is established by virtue of love, compassion, body language, and also through the most important one, which is the verbal language. When a person speaks their mother tongue, a direct connection establishes between heart, brain and tongue. Our personality, character, modesty, shyness, defects, our skills, and all other hidden characteristics become truly revealed through the mother tongue because the sound of the mother tongue in the ear and its meaning in the heart give us trust and confidence. "If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart," says Nelson Mandela. I came across an interesting article in support of the above. A study was carried out on fifteen Italian interpreters who were working for the European Union and translating in English and Italian. The interpreters were all extremely fluent in English. The study revealed surprising differences in brain activity when the subjects were shown words in their native language versus in other languages they spoke. About 170 milliseconds after a word was shown, the researchers recorded a peak in electrical activity in the left side of the brain, in an area that recognizes letters as part of words before their meaning is interpreted. These brain waves had much higher amplitude when the word was in Italian, the language the interpreters had learned before age five. "The findings show how differently the brain absorbs and recalls languages learned in early childhood and later in life," said Alice Mado Proverbio, a professor of cognitive electrophysiology at the Milano-Bicocca University in Milan. Proverbio attributed the differences to the fact that the brain absorbs the mother tongue at a time when it is also storing early visual, acoustic, emotional

and other nonlinguistic knowledge. This means that the native language triggers a series of associations within the brain that show up as increased electrical activity. “Our mother tongue is the language we use to think, dream and feel emotion,” Proverbio said.

MOTHER TONGUE IS AN INDICATOR OF CULTURAL IDENTITY

A child connects to his parents, family, relatives, culture, history, identity and religion through his mother tongue. Native language links the child with the culture of the society the child comes from and shapes his identity. A lot of children from immigrant families, who don't know their native language well, are at a crossroads of identity crisis. When a child doesn't know his language well we cannot say that he will be nurtured with his culture properly for the fact that the relationship between language and culture is deeply rooted. Mother tongue is one of the most powerful tools used to preserve and convey culture and cultural ties. Children who are unaware of their culture, their language, and their history will lose confidence in themselves, the family, society and the nation to which they belong and will have no other option than seeking an alternate identity. A child will identify himself with the language and culture he knows best. For this reason, the attitudes and beliefs of immigrant parents are so important in this aspect. If they want to prevent this from happening they should find ways to help their children maintain and improve their mother language without neglecting to give affirmative messages and keeping positive attitudes about other cultures. We must not also forget that we live in a multicultural society and we should teach our children to learn about other cultures and respect them as well.

MOTHER TONGUE PROVIDES THE BASIS FOR LEARNING ANOTHER LANGUAGE

Jim Cummins also underscores the importance of preserving mother tongue: “Children who come to school with a strong foundation in their mother tongue develop stronger literacy abilities in the language used at school. When parents or caregivers are able to spend time with their children and tell stories or discuss issues with them in a way that develops their mother tongue vocabulary and concepts, children come to school well prepared to learn the language of their immigrant country and succeed educationally.”

The ability to converse in a language is developed through the mother tongue. The child will get familiarized with the nuances of a language, how to learn it and use it, and this will enable him or her to learn other languages as well. A strong foundation in their first language will contribute to learning another language and help them develop stronger literacy skills in the school language, because children's literacy knowledge and abilities transfer across languages from mother tongue to the language the child is learning at school. When

children continue to develop their abilities in two or more languages throughout their primary school years they gain a deeper understanding of language and gradually acquire knowledge about how it can be manipulated and applied in different ways. They explore the similarities and differences between languages. Unfortunately, for many bilingual children who have little mother tongue support at home, once they start school their mother tongue is gradually replaced by the majority or dominantly used language, especially in the early school years. Some parents and educators believe that in order for children to learn a second language quickly and succeed at school children should use the majority language not only at school, but even at home. In fact the opposite is true. Children can learn two or more languages at the same time. We know children who learn to speak fluently two or three languages in some countries where more than one language are spoken. Researches show that children from immigrant families learn the social majority language in the early years at school very quickly, although it takes longer to learn academic language, and can lose their ability to use their mother tongues easily. They can lose it even in the home context if the mother language is not used constantly at home or among peers of the same community. They may retain comprehension, but will use the majority language with siblings, friends, and parents. Unfortunately, I often see kids from the same minority community speak the majority language instead of their mother tongue among themselves, even when they are outside school. Preferring second language to first language most often occurs because children do not know how to express themselves fluently in their mother tongue in certain contexts and situations. They lack vocabulary and literal expressions in the mother tongue and find it easier to express themselves in the majority language. As children grow up, parents see the linguistic gap between them and their children has widened and leading to an emotional disconnection.

HOW TO PROMOTE MOTHER TONGUE

Keeping mother tongue in a foreign country does not happen spontaneously. Instead, it is an achievement that requires commitment and determination, especially from the family. Parents must establish a strong home language policy and make consistent efforts to help their children develop good literacy skills in their first language.

Here are some ideas about how parents can promote learning mother tongue:

- The first step parents should take is make children love mother tongue by finding ways that motivate and encourage its learning.
- Leave second language to the outside world and speak to children only in your mother tongue at home.

- Devote time each day to reading and writing in mother tongue with children until they become able to read and write it independently.
- Tell stories and discuss interesting topics such as your childhood-children love to hear about parents' childhoods-your home country celebrations, because this will develop both their oral and vocabulary skills.
- Have books and multimedia for children in the home language.
- Provide a reward system and make learning mother language competitive among children.
- Watch TV series or favorite cartoons with them in the target language.
- Listen to songs in mother tongue.
- Send children to centers that offer courses and other types of learning in your language.
- Provide contexts where children can use home language such as visits to country of origin, organize picnics, cultural events, or celebrations with families from the same community.
- Have them keep journals in home language.
- Communicate your expectations about your home language to your child's teachers. As professionals, they can encourage and support your child in keeping and developing their home language in many ways.

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[HTTPS://FOUNTAINMAGAZINE.COM/2010/ISSUE-76-JULY-AUGUST-2010/MOTHER-TONGUE-THE-LANGUAGE-OF-HEART-AND-MIND](https://fountainmagazine.com/2010/issue-76-july-august-2010/mother-tongue-the-language-of-heart-and-mind)

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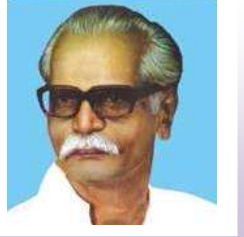
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NOTE

1. "Brain activity reveals mother tongue" published on March 23, 2008 in the International Herald Tribune.



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A Study on Dheiva Pulavar Thiruvalluvar's Views in Functions of Business Management

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[Abstract

The essential goal of considering the board is to pick up learning about how to oversee associations in order to enhance the accomplishment of their destinations, and to spread this information, different administration hypotheses and standards have been created. Indian directors have explicit motivations to be disappointed with the hypotheses created in modernly propelled nations and are followed in India setting. This situation is deplorable since this present reality is a definitive research center for the social researchers.

On the off chance that terrible hypotheses are made that don't work the whole among hypothesis and practice is augmented. Along these lines, it is essential to recognize the reasons why hypotheses don't work practically speaking.

Notwithstanding, chiefs, while putting the board standards into training, should stay aware of Dheiva Pulavar Thiruvalluvar's "Thirukkural" will be useful in getting good results in the Functions of Business Management.

Arranging is the start of the procedure of the board. Arranging is on scholarly procedure which requires a supervisor to think before acting. It is thinking ahead of time. In this way arranging methods in business association administrators can choose "What could possibly be done, it is to be done, how it is to be done and who is to do it.

"No action take, no foe despise

Until you have surveyed the place". Thirukural Number: 491

Benefits of Planning

Aides in accomplishing destinations. Better use of assets. Economy in activity.

Lessens vulnerability and hazard. Improves focused quality. Energize appropriate inspiration.

Aides in basic leadership. Improves proficiency. To dispense with business the executives emergency. Advisers for viable control.

Organising

Sorting out methods characterizing and appointing duty and specialist and setting up connections to empower individuals to work most viably together in achieving their targets.

"Money and means, time, place and deed

Decide these five and than proceed". Thirukural Number: 675

Merits of Organising in Business Management Functions

Encourage organization builds the productivity of the executives. Encourages development and broadening. Guarantees ideal utilization of man and material assets.

Encourages appropriate coordination and correspondence. Licenses ideal utilization of Technological development. Invigorates inventiveness and activity. Encourages advancement of administrative capacity.

Staffing

Staffing implies the chief endeavors to locate the opportune individual for each activity staffing helps in finding skilled and equipped laborers and creating them to climb the professional bureaucracy. Staffing guarantees more noteworthy generation by putting the correct man in the correct activity. Staffing gives data to the executives to the inward progression of administrative faculty in case of an unexpected turnover.

“This work by this, this man can do

Like this entrust the duty due”. Thirukkural Number: 517

Importance of Manpower Planning (Staffing)

Plant Expansion and Successful Employee Development program. Decrease in Labor Cost. Give Efficient Work Force. To Avoid Interruption in Production. Better and smooth mechanical relationship in business the board capacities.

Direction

Direction is a fundamental administrative capacity. For the powerful execution of any authoritative choice, arranging, sorting out and staffing are insufficient. The director must animate activity by provide guidance to his subordinates through requests and furthermore manage their work to guarantee that the plans and strategies accomplish the ideal activities and results.

“Well ordered seasoned act is cord

That Fortune Binds In Bon Accord”. Thirukural Number: 482.

Vital Role of Directing in Business Management Functions

Issuing requests and directions. Managing, Counseling and showing the subordinates. Managing crafted by subordinates. Propelling to subordinates. Looking after Discipline. Consultative Direction .

Motivation

Inspiration implies a procedure of invigorating individuals to activity to achieve wanted objectives. Inspiration is the way toward endeavoring to impact others to do your will through the likelihood of remuneration.

“Fortune enquires enters with boom

Where tireless strivers have their home.” ThiruKural Number: 594

Importance of Motivation

- ☐ Proper utilization of human resources can possible by providing monetary incentives like cash emoluments, fringe benefits.
- ☐ Proper motivation improves the efficiency of business operation.
- ☐ Motivation leads to job satisfaction. As a result of this labour absenteeism and turnout are low.

Inspiration tackles the representatives and keeps up smooth connection among worker and boss in business. High inspiration lessens protection from change. By giving appropriate

inspiration every one of the representatives will endeavor to be as productive as could be expected under the circumstances and to enhance their expertise and learning. Monetary and non-budgetary motivations hold the current workers as well as draw in the able representatives from outside the undertaking.

Leadership

Leadership is generally defined as the process of influencing people. So the process of influencing people. So that they will strive willingly towards the achievement of group goals.

“To lead is to guide
conduct, direct and precede”

A good leader this does not stand behind a group to push but he places himself before the group and inspires the group to accomplish organisational goals”

“Who have wisdom they are all full

Whatever's they own. Misfit are nill.” Thirukural Number: 430

Importance of Leadership

Great administration in the business association itself is a rousing element for the people. Pioneer should make the earth to work proficiently. A pioneer actualizes the plans, approaches and projects of an association to use the accessible labor adequately and get most astounding creation with least human expense. A decent pioneer may make confidants in his devotees by guiding them, offering them to exhortation and traversing them great outcomes

in the association. The individual lead and conduct of a pioneer can guide requests to accomplish hierarchical objectives. High assurance prompts high efficiency and authoritative steadiness. A decent pioneer utilizes punishments for the infringement of guidelines and concentrates more on self-restraint or deliberate restriction.

Communication

Communication is a trade of certainties, thoughts, assessments or feelings, by at least two man. Correspondence is as the way toward passing data and comprehension starting with one individual then onto the next. It constructs scaffolds

of importance between individuals, empowering them to securely cross the streams of misconception.

“Know first the secret from experts

That is the way of fruitful acts.” Thirukural Number: 677

Benefits of Communication

Good communication guarantees a smooth and unhindered working of business association. Correspondence brings to fundamental administrative choices.

Correspondence helps for snappy and deliberate usage of the authoritative activities in business the board.

Correspondence acquires a great deal arranging legitimately and co-ordinating the different administrative capacities. It maintains a strategic distance from fantasies , develops the spirit of the representatives and disposes of contentions and confusion. Correspondence helps in accomplishing most extreme dimension of efficiency with least expenses.

Controlling includes contrasting working outcomes and plans and making restorative move when results veer off from plans.

Advantages of Good Control System

A good control system enables empowers business the board to confirm the nature of different plans and approaches. A control framework guarantees the accomplishment of goals. Control encourages business directors to release their obligations. Control holds the subordinates under check and makes discipline among them. Viable control guarantees proficiency and viability in the business association.

“The out flow must not be excess

No matter how small income is.” Thirukural Number: 478

Co-ordination

Co-ordination is the deliberate game plan of collective endeavor, to give solidarity of activity in the quest for regular reason. Co-ordination is the deliberate synchronization of endeavors to give in amicable and brought together activities to an expressed goal." It is the organized synchronization of endeavors of the subordinates to give the best possible sum, turning and nature of execution, with the goal that their brought together endeavors lead to an expressed goal, in particular, the normal reason for undertakings. Co-ordination as the embodiment of overseeing

on the grounds that the accomplishment of agreement of individual exertion towards the achievement of gathering objectives is the very reason the board.

“This crows hide not; they call and eat

Welfare abides a man of heart.” Thirukural Number: 527

Benefits of Co-ordination

Co-ordination guarantees solidarity of heading through masterminding unconstrained cooperation with respect to various offices. It advances the proficiency of the business association and representatives. Co-appointment tones up the worker spirit and gives work fulfillment and keeps away from clashes between representatives.

Co-appointment is an imaginative power . It makes something new out of the gathering which is dependably grater than separated or singular endeavors. It creates cooperation and guarantees an ideal domain of work. It stays away from intrusions on business tasks because of commission wrong assignment of obligations. Co-appointment disposes of irregularities in the business destinations and strategies.

Suggestion and Conclusion

The essential target of considering the board is to pick up information about how to oversee associations to enhance the accomplishment of their goals, and to spread this learning, different administration hypotheses and standards have been created. In any case, a typical articulation made by chiefs is, "That is fine in principle, however, by and by, it doesn't work." While this is valid for the administrators at the worldwide dimension, Indian directors have explicit motivations to be disappointed with the hypotheses created in modernly propelled nations and are followed in India setting. These supervisors might be right in saying so as the hypotheses they have connected probably won't have worked. This situation is heartbreaking since this present reality is a definitive lab for the social researchers. In the event that terrible speculations are made that don't work the hole among hypothesis and practice is broadened. Along these lines, it is imperative to recognize the reasons why speculations don't work practically speaking. In any case, supervisors, while putting the executives standards into training, should stay aware of "Dheiva Pulavar sees in Functions of Business Management.

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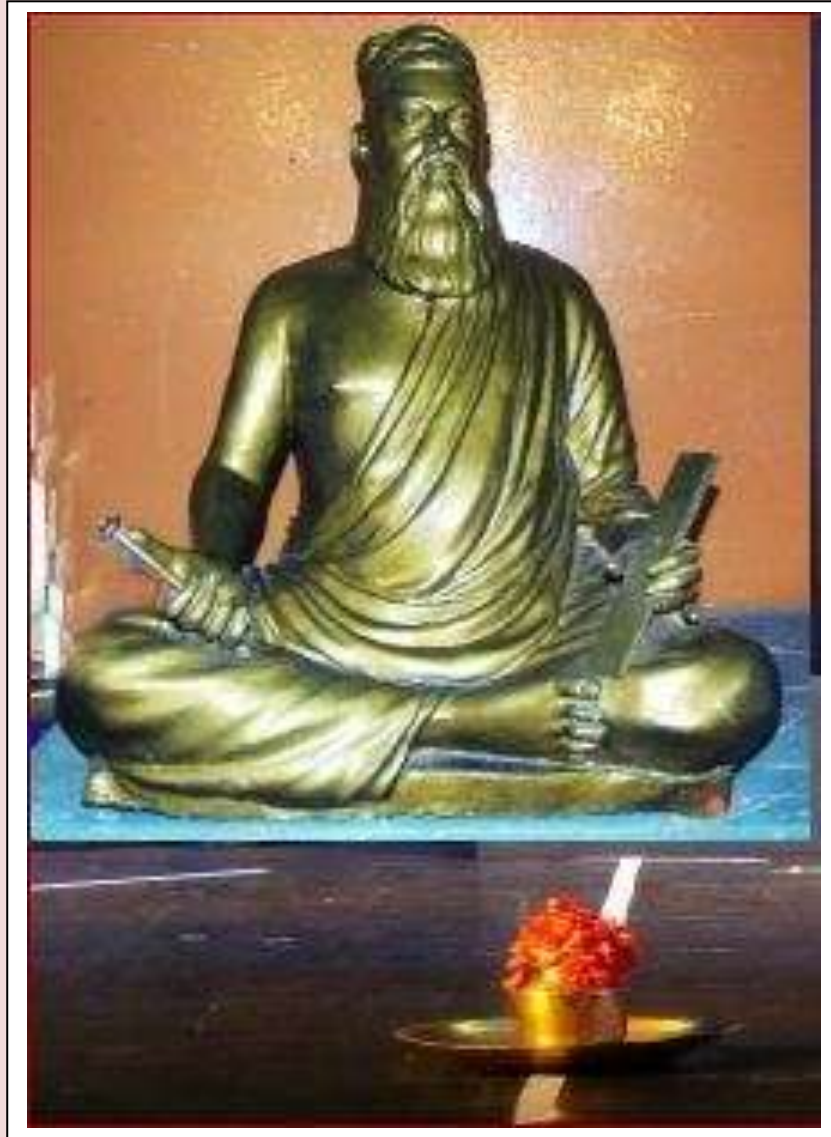
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Empowerment through readings of the Thirukkural

---R.B.Sreekumar

Thirukkural, authored by Thiruvalluvar (estimated to have lived between the 3rd and 1st century BC), is one of the most remarkable books of Tamil literature. It is the synthesis of the best of Indian religions at that time. The poet has codified values evolved in the thoughts of Vedic Brahminism, Buddhism and Jainism, after filtering out religious, ritualistic, exclusivist and sectarian ideas. In this way the book can be seen as a secularism-based treatise, with sound logic and reason.

In the early 18th century, Western Indologists, highly impressed by Thirukkural, translated it into most of the European languages. Dr. G.U. Pope, who translated it into English, had ranked it with the best of world literature of all languages. He hailed Thiruvalluvar as the 'Bard of Universal Men'. With reference to this book, Dr. Albert Schweitzer, philosopher, scientist and writer, in his book 'Indian Thought and its Development', observed, "There hardly exists in the literature of the world a collection of maxims in which we find such lofty wisdom." M. Ariel, the great French savant, estimated Thirukkural as "A masterpiece of Tamil Literature, one of the highest and purest expressions of human thoughts". Tamil spiritual poetess Avvayar, a contemporary of Thiruvalluvar, who closely studied Thiruvalluvar, spoke in a Tamil song, "Thiruvalluvar bores an atom, pores the seven seas (of knowledge) into its cavity, and cutting the atom, offers its cross-section to us in the shape of the Kural." It is remarkable also that there is no criticism or adverse comment about this book whether about its literary style, craft, aesthetics or contents from any critics--spiritual or secular.

Thirukkural does not project an exclusive identity of any religion, ideology, dogmatic doctrines or system of faith. The 1,330 gnomic aphorisms in Thirukkural are comparable to the maxims of Gautam Buddha, the parables of Jesus Christ, the proverbs in the Bible, the Hadith of Prophet Mohammad and the teachings of Chinese philosophers Lao-Tse and Confucius.

Thiruvalluvar never took any dogmatic stand that could be seen as violating the laws of biology. Nor did he preach impractical spiritualism and celibacy. The book has three parts dealing with (1) Dharma (moral code) (2) Artha (wealth code, covering politics and administration) and (3) Kama (love code). Comprehension and internalization of core values in Thirukkural could act as a tonic for the upgrade of the individual, family, community, society, nations and humanity.

A few illustrative inspirational couplets (Kurals):

“Be pure in mind. That is dharma. All else is but pompous show.” (Kural No. 34)

“That body where love dwells is the seat of life; all others are but skin-clad bones.” (Kural No. 80)

“The crown of wealth is one’s compassion; all other wealth is found even among meanest of men.” (Kural No. 241)

“Water cleanses the body; truth cleanses the soul.” (Kural No. 298)

“To track all things to their subtlest retreats is true knowledge.” (Kural No. 355)

“Strict inquiry, and impartial justice mark the rule of a just monarch.” (Kural No. 541)

“Verily the two eyes of a king are espionage and the celebrated code of laws.” (Kural No. 581)

“Those who labour hard, undaunted by obstacles will overcome destiny.” (Kural No. 620)

“Most stupid is the learned fool who remains disloyal to his own noble teaching.” (Kural No. 834)

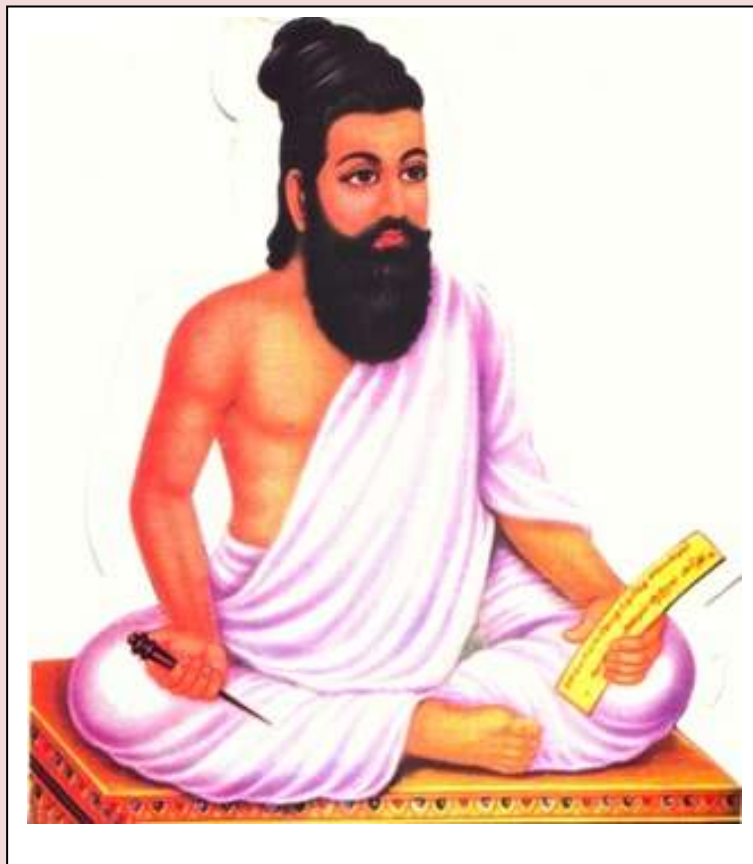
Unlike some religions that advocate the anti-biological dogma of Brahmacharya, Thirukkural never advocated abstention from genuine and legitimate love. Kural No. 1,102 in the chapter, ‘The Ecstasy of Love’s Union’, observes, “The remedy for a disease lies not in the disease but in some healing

balm; but not so the loved one who is at once the disease and cure for the pangs of love.”

There has never been any controversy over the authorship or historicity of Thirukkural, which was produced in the historic period, unlike in the case of religious scriptures, which were penned down in pre-historic mythological times. Thirukkural also does not project an exclusive identity of any religion, ideology, dogmatic doctrines or system of faith. The 1,330 gnomic aphorisms in Tirukkural are comparable to the maxims of Gautam Buddha, the parables of Jesus Christ, the proverbs in the Bible, the Hadith of Prophet Mohammad and the teachings of Chinese philosophers Lao-Tse and Confucius

The incorporation of this work in the middle and high school curricula will help instil basic moral and ethical values deriving from our own classics.

(Sabrang 09 Dec 2015)



Thirukkural for School students

Extracts from a historic judgment by the Hon'ble High court of Madras

This writ petitioner, urging a personal cause has aroused a noble thought by seeking a writ of Mandamus to modify the syllabus in the schools for students between VI to XII Standard so as to ensure that they are acquainted and taught thoroughly with all the 1,330 couplets of Thirukkural so as to mould them morally sound.

2. The contention of the writ petitioner, a retired Government Official, is that in the recent times, the moral values have declined in the society. That apart, the general behaviour among youngsters in the society is lacking in moral values, like, decency, respect to elders and others, hospitality, politeness, etc. The Courts being faced with increasing number of juvenile crimes, matrimonial disputes, increasing number of old age homes, etc. signify the decline in family values among people. As a senior citizen, he has come across various facets of life. As such, the present scenario is causing severe pain and agony to him. Since personally affected, he claims it unsafe to travel because of the threats of robbery and attack on senior citizens. Gone are the days where even a stranger would be given shelter and food, nowadays citizens, especially seniors are afraid to open the doors to any unknown person.

3. The petitioner claims that the number of cases in which Juveniles were arrested in 2011, is 2083 cases, out of which 1170 are from primary education, 617 are above primary and below matric/higher secondary, 56 above higher secondary and 240 are illiterates. It is the need of the day to inculcate into them moral values and ethics by way of education. One way of bringing about this change is by making them follow the principles in Thirukkural. Thirukkural is an ever relevant piece of literature authored by the great saint Thiruvalluvar. The noble scripture has emphasized on moral values and ethical codes that are indispensable for people in their private and

public lives. The philosophies propounded in Thirukkural are idealistic in nature and are relevant to all people irrespective of differences in cultures, religions, nationalities and the like. The petitioner has also sent representations dated 26.03.2015 and 23.06.2015 to the respondents addressing his request. Under the above circumstances, the above writ petition has been filed seeking a direction to modify the syllabus for school students.

.....

23. The petitioner in the present case has approached this Court to not only protect his fundamental right to life, but has also exercised his duty as a dutiful citizen of this country by seeking what we may call a noble remedy to the problem on hand and that is a change in the ?Education system? by including Thirukkural, which is nothing but an incomparable, riveting work by the immortal Thiruvalluvar, a prince among the many scholars of moral jurisprudence. To quote the great philosopher himself : Couplet 423:

எப்பொருள் யார்யார்வாய்க் கேட்பினும் அப்பொருள்
மெய்ப்பொருள் காண்ப தறிவு

Though things diverse from diverse sages' lips we learn, 'Tis wisdom's part in each the true thing to discern Explanation:

To discern the truth in everything, by whomsoever spoken, is wisdom.

24. It could be safely said, the concept for public interest was waylaid by him even before advent of the English language. The petitioner in the present case, has made specific allegations regarding his rights under the Constitution and the apprehensions on the strength of the order of the society. Hence, the writ petitioner is entitled to seek the relief sought here.

25. As the great Greek Philosopher Aristotle put it “Man is by nature a social animal; an individual who is unsocial naturally and not accidentally is either beneath our notice or more than human. Society is something that precedes

the individual. Anyone who either cannot lead the common life or is so self-sufficient as not to need to, and therefore does not partake of society, is either a beast or a god”.

26. The role of the state though is the preservation of the fundamental rights of all the citizens; it cannot achieve the purpose without active participation and co-operation from the citizens. It not only involves in framing the policies or enacting laws for the protection of the fundamental rights, it also involves the execution of such laws, policies or orders. Ofcourse, penal and corrective actions can be taken by the state to ensure that the fundamental right of one citizen is not affected by the another, but like the saying “Prevention is better than cure”, it is better to prevent an act which would create disorder and the principle of such means is by way of education.

27. As rightly pointed out by the counsel for the petitioner, the crimes against women, children and even the crimes by adolescents have increased to unimaginable extent. Also it is pertinent to point out that the numbers of matrimonial disputes have also increased considerably depicting once again the intolerant, dishonest and inhuman lifestyles. This Court, aghast and taking judicial note of many cases reported, wherein the young and adolescent boys and girls have been misled in their ideology on the moral principles by westernised thoughts, forgetting the cultural heritage of this country, which I am afraid are either done away or insufficient in the syllabus in schools. A crime is committed or a law is violated, when a person falls from morality. The word ‘person’ must be treated synonymous with ‘state’ in the present context. The purpose and object of punishment is reformation. Reformation is achieved when a man realizes his mistake. At times, the lacunae in reasoning could be root cause for the action of the individuals. As stated earlier, moral education at preliminary school level would be best method to bring about reformation in the society on the whole.

28. Article 21A and 24 specifically protects the right of children and has mandated the states to frame policy to provide education to children between the age of 6 to 14. Part IV of the Constitution deals with the directive principles

of state policy. Though the Courts cannot directly enforce the fundamental rights directing the states to enact the law in a particular way, the Court can certainly interfere when the fundamental rights of the citizens are affected. Considering the gravity of the situation the Apex Court, directed the Union as well as state Governments to take policy decisions in the following cases to protect the fundamental rights of the citizens:

.....

32. This Court, under the prevailing circumstances, is forced to quote, the famous quotes of renown philosophers as to enlighten the object of education:

Aristotle:

"Educating the mind without educating the heart is no education at all."

Chanakya:

"Education is the best friend. An educated person is respected everywhere. Education beats the beauty and the youth."

"Moral excellence is an ornament for personal beauty; righteous conduct, for high birth; success for learning; and proper spending for wealth." "Beauty is spoiled by an immoral nature; noble birth by bad conduct; learning, without being perfected; and wealth by not being properly utilised."

Nelson Mandela:

"Education is the most powerful weapon which you can use to change the world."

Martin Luther King Jr.:

"Intelligence plus character-that is the goal of true education."

C.S. Lewis:

"Education without values, as useful as it is, seems rather to make man a more clever devil."

Socrates:

“Education is the kindling of a flame, not the filling of a vessel.” Victor Hugo:

He who opens a school door, closes a prison.”

Thomas Jefferson:

“I know no safe depository of the ultimate powers of the society but the people themselves ; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education. This is the true corrective of abuses of Constitutional power.”

George Washington:

“A primary object should be the education of our youth in the science of Government. In a republic, what species of knowledge can be equally important? And what duty more pressing than communicating it to those who are to be the future guardians of the liberties of the country.”

Swami Vivekananda:

“Educate and raise the masses, and thus alone a nation is possible. We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on one's own feet.”

33. Therefore, the best educational system for a nation would be the one where a humane mind is sprouted rather than a mere intelligent or money making machine. In the absence of virtues, howsoever successful be a man, his life is never satisfying.

34. The present education system in the country was introduced by Thomas Babington Macaulay, who said "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect. To that class we may leave it to refine the vernacular

dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population?. Obviously, our own system which was much advanced, high on morals, though may not be uniform was lost. True in the sense, the English have gone, but the ideals and morals, if it may be called are now weeded into the society more so in the education system. Testing the current education system and resultant behaviour in the society, It could only be said that we are lacking in many aspects including morality. It is now pertinent to consider as to why, Thirukkural is to be preferred over other philosophies.

35. Thiruvallur, the great philosopher, visionary and saint who lived in Mylapore, Tamil Nadu has written these immortal couplets before 2000 years. It was a time, when the Christ was not born. It was a time, when there was no westerners or westernisation. It was a time, when there was no Britain. Still, he had the divine calling in him to foresee a situation, where the virtues of this land would be lost by westernised thoughts under the garb of individual rights, modernisation, solace in liquor, ethics, immoral relationships, etc forgetting the rich culture, heritage, wisdom, knowledge, wealth and other expertise associated with this land. Thirukkural covers the then four stages of life, namely Brahmacharya, Grihastha, Vanaprastha and sanyasa. Thiruvalluvar, in his pragmatic approach had in various couplets enunciated the pattern of behaviour contemplated under different facets of life from individuals, rulers, businessman, husband, wife, children, saints, etc.

36. Pertinent to mention, the hierarchy of needs, spelled out by Maslow in the 20th century was addressed by Thiruvalluvar, about 2000 years back. Thirukkural, has been universally accepted to be the gem of moral philosophies covering all branches of life. It is also known as ?Statements devoid of truth?, ? Truthful Utterances? and ? Holy Book?. It is the third most translated work after the Holy Koran and Bible. It has been translated into more than 37 languages. No other philosophical or religious work has such moral and intellectual approach to the problems of life.

37. Today, we are facing many problems like theft of property and knowledge , robbery, rape, murder, rioting, terrorism, suicides, economic depletion, depleting technical skills, stress, greed, diseases like AIDS, cancer,dengue, malaria, epidemics, diabetes, etc , problems due to immoral and illegal relationships or in other words lustful endeavours, alcoholism intolerance, dishonesty, unemployment, poverty, starvation, procrastination, ignorance, inequality, disrespect to elders, child abuse, anger, religious impostors, pornography, etc. These problems, though may look like individual problems have a great impact on the society. Every act of a man has a sociological and psychological impact on the persons around him and in the minds of the persons getting to know about him. Press and media play a pivotal role in shaping the society as they also operate as a modem of education in this developed society.

38. Civilization does not lie in mere development of social, economic, scientific or ideological growth. It should devolve in developing a person as a good soul along with other achievements. Sans it, any civilized society will be uprooted by the troubled rebels. Thirukkural offers a solution to all the above problems. It contains couplets to guide every common man and institutions in difficult situations. It is cherished and preached more than in the land of its origin. In fact, before independence and before the current political set up in the country and state came into existence, attempts were made to make ? Thirukkural? compulsory as a subject in education. Government orders and instructions were issued vide reference No ROC No 43 TBC/48 dated 17/06/1948 and 16/07/1949. However, due to some political reasons even after 67 years, the same seems to have not been implemented. Good education to all is beyond politics and it has now become pragmatic to revive the motives behind the Government orders.

.....

51. insofar as the contention of the learned Special Government Pleader appearing for the respondents that the 3rd Chapter, considering the sensitivity of the subject, the same need not be included in the syllabus. However, the first two chapters containing 108 Adhigarams must be included in the syllabus preferably from the next academic year and implemented in a phased manner.

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52. It was brought to the knowledge of this court that the syllabus is determined by the committee appointed by the government. It is pertinent to mention here, the policy is framed by the government in consonance with and to preserve the fundamental rights under Part III of the Constitution. Once a policy is framed, then it is a matter of accommodation. If there is a will, there would be a way. It will be the greatest contribution to the society and to the language itself by the government. Various adaptations and stories, associated with Thirukkural in the form of 'Thirukkural kathaigal'. Therefore, it can be taught to the students without causing burden. Moral values are more important than other values. Once, the moral values are lost, it is only a matter of time, before the person falls, despite possessing all other qualities, which may earn in name, fame, power and money. If Thirukkural is taught with all its avenues and dimensions elaborately, the students would be equipped with all the facets of life, the probable problems and the solutions. The couplets about friendship, hard work, good character, patience, tolerance and confidence will guide them through, even the most difficult of times. Thirukkural will give them the inner strength to withstand any storm. Therefore, this Court commends that appropriate action must be taken by the government through the committee which decides the syllabus, considering the noble objective and the demanding situation and finalise the syllabus for the next academic year by including 108 Chapters/ Adhigarams of Thirukkural (Arathupal and Porutpal) in the curriculum of students between VI Standard to XII Standard, keeping in mind that the purpose of education must be to build a nation with moral values.

53. With the above directions, this writ petition is allowed as above.

BEFORE THE MADURAI BENCH OF MADRAS HIGH COURT

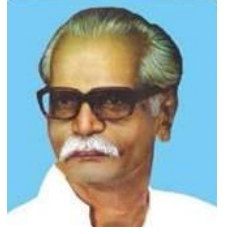
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THE HONOURABLE MR.JUSTICE R.MAHADEVAN



THIRUKKURAL EXPRESS



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C.E.:2023-March-19

Your Excellency! Is gambling a part of *sanatana dharma*?

Gambling is one of the vices that Thirukkural condemns, and it is addressed in multiple verses.

Here are a few examples of how gambling is condemned in Thirukkural:



Verse 943: "The dice with which men gamble away their possessions are the very dice with which they gamble away their lives."

This verse highlights the destructive nature of gambling, suggesting that it can lead to ruin not just financially but also in terms of one's overall well-being.

Verse 944: "The gambling table is a forest fire, the gambler a tree; from which side so ever the wind may blow, there the tree will fall."



This verse likens the act of gambling to a forest fire that can quickly consume everything in its path. The gambler is compared to a tree that is at the mercy of the winds, suggesting that the outcomes of gambling are unpredictable and can lead to sudden and disastrous losses.

Verse 945: "Gambling is the companion of drinking and womanizing, and leads to an early grave."

This verse associates gambling with other vices such as excessive drinking and promiscuity, suggesting that it can be a slippery slope that leads to a premature death.

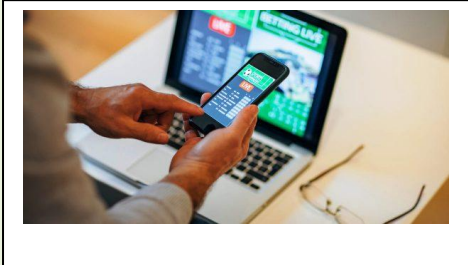
Overall, Thirukkural condemns gambling as a destructive and addictive habit that can lead to ruin and early death.

The Arthashastra is an ancient Indian treatise on statecraft, economic policy, and military strategy written by Kautilya (also known as Chanakya) . While it does not explicitly accept or condone gambling, it does provide detailed regulations for how gambling should be conducted and taxed within the state.

In the Arthashastra, gambling is classified as a vice along with drinking and womanizing, but it is also recognized as a popular pastime that cannot be eradicated completely. Instead, the text provides guidelines for regulating and taxing gambling in order to benefit the state.

For example, the Arthashastra suggests that gambling should only be allowed in designated public places and should be subject to strict rules

and penalties for cheating. It also recommends that the state should collect a portion of the gambling winnings as a form of revenue.



The text goes into great detail about the different types of gambling that were popular at the time, such as dice games and board games, and provides specific regulations for each. It also discusses the social and economic impact of gambling, noting that it can lead to addiction, debt, and crime.

There are several verses in the Manusmriti that condemn gambling as a vice and warn against its dangers. Here are a few examples:

"The man who is fond of gambling, fond of women, fond of hunting and fond of drinking liquor, sinks very soon." (Manusmriti 7.50)

"Dice-playing, drinking, women, hunting, and singing are the five arrows of the hunter, which pierce the hearts of the wise." (Manusmriti 2.246)

"Dice-playing is the root of all evils; it leads to quarrels, destroys wealth, and spoils families." (Manusmriti 9.221)

"Just as a fish that is hooked is eaten up with the hook, even so, men who are fond of gambling are destroyed by it." (Manusmriti 9.226)

"Gambling is the destruction of virtue, of wealth, and of pleasure; it destroys the happiness of the gambler and his family as well."
(Manusmriti 9.227)

These verses and others like them emphasize the dangers of gambling and discourage people from engaging in the activity. They suggest that gambling can lead to negative consequences for individuals and society,

and they encourage people to avoid the temptation of easy money and the allure of winning.



Over the past three years, more than 40 people in the state have died by suicide after losing large sums of money in online gambling. However, on 8 March, Tamil Nadu Governor R.N. Ravi refused to give his assent to a bill that the state assembly had passed on 19 October last year to ban online gambling.

When returning the Prohibition of Online Gambling and Regulation of Online Games Bill, the governor cited the Tamil Nadu government's lack of "competence" to legislate on the matter. The M.K. Stalin-led DMK government has claimed otherwise and plans to pass the bill again in the upcoming assembly session.

Over 40 people have died and the governor has acted in a manner that is in favour of online gambling and it is condemned by not only politicians but also by veterans, statesmen, social activists and all those who are concerned with the pathetic outcome of suicides. The governor's refusal to give his assent to the bill has also raised many questions about his intentions and anti-people stance.

The Governor is a staunch supporter of sanatana dharma and propagates it where ever he goes.

Our question is:

Your Excellency! Is gambling a part of *sanatana dharma*?

Thiruvalluvar condemns gambling.

Chanakya criticizes.

Manu cautions.

People mad after the game lose their hard-earned money.

After playing and emptying their money they commit suicide.

Your Excellency!

Don't you notice the crying of their kith and kin, the wailing of their spouses!

Is it the Dharma you want to adopt?

A Shocking news about the sad demise of our beloved friend and a Thirukkural Proponent Dr.N.K.Mangalamurugesan.



A dedicated professor who worked with all his strength to educate the students from villages, a prolific writer who have documented the historical upsurge of the Dravidian movement, a powerful orator who had roared like a lion in public platforms to propagate the Dravidian ideals, Professor N.K.Mangalamurugesan had created a history which will be remembered for a long time.

I had the opportunity to work in the Chennai Presidency college Tamil department, while he was there at the History department. Even though he left our college and joined the University of Madras, we never missed the chance to meet at the Periyar Thidal, where he worked a lot to document several books on Dravidian ideology and set an example for us to follow him.

His books on E.V.R.Maniyammai and Perasiriyar K.Anbazhagan are epics written in prose. His books adorn the libraries of several illustrious education centers. Just to highlight his wonderful contribution I will give the record of Worldcat.

Most widely held works by N. K Mangalamurugesan

Self-Respect Movement in Tamil Nadu, 1920-1940 by N. K Mangalamurugesan(Book)

5 editions published between 1977 and 1979 in English and held by 50 WorldCat member libraries worldwide

Tamilāka āṭci murai : Caṅka kālam by N. K Mangalamurugesan(Book)

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2 editions published in 1979 in Nepali and held by 15 WorldCat member libraries worldwide

Aḷakanin ārupaṭaivīṭukaḷ by N. K Mangalamurugesan(Book)

3 editions published in 1999 in Tamil and held by 12 WorldCat member libraries worldwide

Study on the six shrines of Murugan, Hindu deity, in Tamil Nadu; includes poems in praise of the deity

Ālayam : ālayaṅkaḷ, iraivalipāṭu paṛriya takaval kaḷaṅciyam by N. K Mangalamurugesan(Book)

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Study on temples of Krishna, Hindu deity, in Tamil Nadu

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History of Vaishnavaites temples in India

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Pāṇṭiyar varalāru by N. K Mangalamurugesan(Book)

2 editions published in 1998 in Tamil and held by 3 WorldCat member libraries worldwide

Now it is a recorded fact that Prof.N.K.M. is everywhere doing a thought-provoking job through his

books. That is his success in accomplishing his mission in spreading his vision and educating the

masses. The befitting tribute to him is performing our social obligation through our writing and

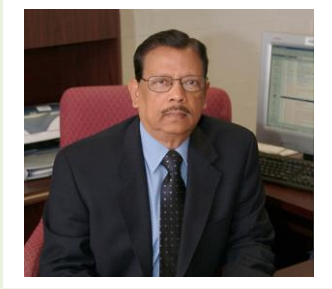
speeches propagating Thirukkural and Periyarism.



N.K. Mangala murugesan, K. Amirthavalli, Thangaathaal, Vittobai, M.A.Sneha
– honoured

Thirukkural: Questions and answers

-Thirukkuralaar Dr. R. Prabhakaran



39.1 Kingship (Leadership)

(39.1 இறைமாட்சி)

Question:

Who is the best among the kings?

Answer:

The king, who possesses an army, citizenry, economic resources, ministers, friends, and fortresses, is a lion among the kings. (Couplet – 381)

படைகுடி கூழ்அமைச்சு நட்பரண் ஆறும்

உடையான் அரசருள் ஏறு.

(குறள் – 381)

Explanation:

It is evident that to be effective, a king must have a powerful army, loyal citizens, sufficient wealth, and a council of wise and capable ministers. Having friends who will support him when needed is an additional asset. Having fortresses is also a must for his own safety and defense. It is interesting to note that what Valluvar considers

important to a king also applies to a CEO of an organization. In the case of a CEO, the army could be interpreted as competent staff and the citizenry as customers. An economic resource is a common necessity both for a king as well as the CEO. Senior staff, such as the vice presidents and the consultants for the CEO, serves the same function as the ministers do for a king. In the case of the CEO, a friend can be interpreted as another friendly organization the CEO can count on for support. Finally, in the case of the CEO, a strong legal team and proper procedures to safeguard against a hostile takeover would be like the fortresses in the case of a king.

39.2 Kingship (Leadership)

(39.2 இறைமரட்சி)

Question:

What are the qualities a king (leader) must possess?

Answer:

Never failing in these four things, namely courage, liberality, wisdom, and energy, is the kingly character. (Couplet – 382)

Alertness, learning, and bravery are the three virtues that should never be absent from the ruler of a country. (Couplet – 383)

A king should not fail in virtue but eschew vice and should not slip from valor but maintain his honor. (Couplet – 384)

If the ruler is easily accessible and is not harsh in his speech, the world would shower high praise on him. (Couplet – 386)

The world will praise and obey the king who speaks kind words and generous in giving. (Couplet – 387)

If a king administers justice and protects his subjects, he will be regarded as God. (Couplet – 388)

The whole world will dwell under the king's umbrella, who can

bear bitter criticism.

(Couplet – 389)

He is the beacon among kings if he has these four qualities: beneficence,
benevolence, rectitude, and concern for the citizens.

(Couplet – 390)

அஞ்சாமை ஈகை அறிவுக்கம் இந்நான்கும்

எஞ்சாமை வேந்தர்க் கியல்பு.

(குறள் – 382)

தூங்காமை கல்வி துணிவுடைமை இம்மூன்றும்

நீங்கா நிலனாள் பவர்க்கு.

(குறள் – 383)

அறனிழுக்கா தல்லவை நீக்கி மறனிழுக்கா

மானம் உடைய தரசு.

(குறள் – 384)

காட்சிக் கெளரியன் கடுஞ்சொல்லன் அல்லனேல்

மீக்கூறும் மன்னன் நிலம்.

(குறள் – 386)

இன்சொலால் ஈத்தளிக்க வல்லார்க்குத் தன்சொலால்

தான்கண் டனைத்திவ் வுலகு.

(குறள் – 387)

முறைசெய்து காப்பாற்றும் மன்னவன் மக்கட்கு

இறையென்று வைக்கப் படும்.

(குறள் – 388)

செவிகைப்பச் சொற்பொறுக்கும் பண்புடை வேந்தன்

கவிகைக்கீழ்த் தங்கும் உலகு.

(குறள் – 389)

கொடையளி செங்கோல் குடியோம்பல் நான்கும்

உடையானாம் வேந்தர்க்கு ஒளி.

(குறள் – 390)

Explanation:

In the couplets above, Valluvar mentions twenty-one qualities that are applicable to a king (leader). Some of them can be considered essential for a king (leader), and others can be regarded as desirable qualities for a king (leader). The essential qualities are those qualities which, according to Valluvar, every king (leader) must possess. The desirable qualities may not be essential for a king (leader). But if a king

(leader) has the desirable qualities, he will be considered an outstanding king (leader).

The following ten qualities are considered essential for a king (leader):

1) courage, 2) liberality, 3) wisdom, 4) energy, 5) alertness, 6) learning, 7) bravery, 8) virtue, 9) avoiding vice, 10) maintaining honor without sacrificing courage.

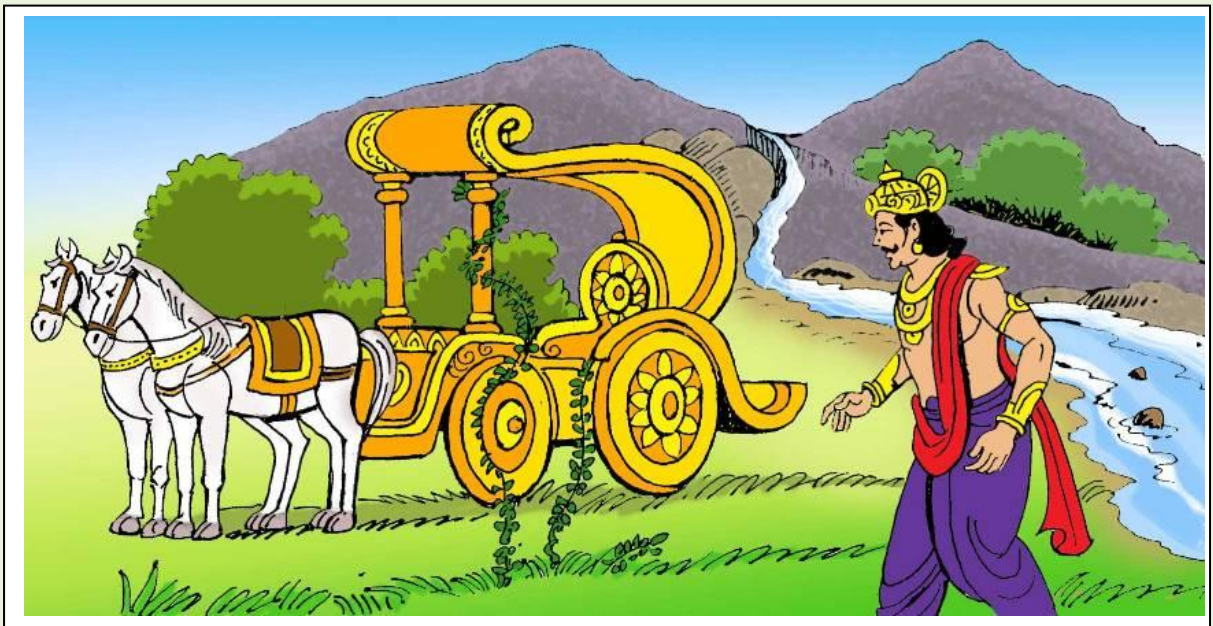
The following eleven qualities are considered desirable qualities for a king (leader):

1) easily accessible, 2) not speaking harsh words, 3) speaking kind words, 4) generous, 5) administering justice, 6) protecting citizens, 7) bearing bitter criticism, 8) beneficence, 9) benevolence, 10) rectitude, and 11) concern for the citizens.

For a more detailed discussion of the qualities of a king (leader), please refer to the following blogs of the author:

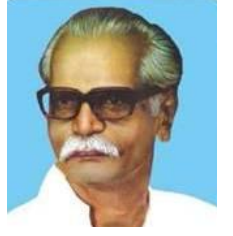
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THIRUKKURAL EXPRESS



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Thiruvalluvar Era: 2054 –Panguni-19

C.E.:2023-April-2

No more lock-up Tortures! No more untold cruelties!

Thiruvalluvar gives the guidelines for law enforcement!



Ruined is he who achieves things which are deemed as unfit.

Ruined also is he who doeth not the things quite fit. Kural 466.

He will perish who does what is not fit to do; and he also will
perish who does not do what it is fit to.

Do think and weigh its aspects all ; then dare and do the deed.
Kural 467

Consider, and then undertake a matter; after having undertaken
it, to say “We will consider,” is folly.

That scheme which hath not been attempted in the proper way

Is sure to fail, though men galore might stand and help away. Kural 468.

The work, which is not done by suitable methods, will fail though many stand to uphold it.

There is a drawback too when even a deed of good is done,
When that is not done as befits the nature of each one. Kural 469

There are failures even in acting well, when it is done without knowing the various dispositions of men.

If those who climbed the fag-end of a tree's branch overstepped,
That would but mean that into the trap of death those men have leapt. Kural 476

There will be an end to the life of him who, having climbed out to the end of a branch, ventures to go further.

Do test the points of strength and test the points of one's defect.

And testing then which outweigh which, by that excess select. Kural 504.

Let (a ruler) consider (a man's) good qualities, as well as his faults, and then judge (of his character) by that which prevails.

To choose a person, testing not at first his wisdom's worth.

And want of trust in chosen one, to endless griefs give birth. Kural 510.

To make choice of one who has not been examined, and to entertain doubts respecting one who has been chosen, will produce irremediable sorrow.

Who fair enquiry doth conduct and who doth give fitting

And just sentence to prevent offence in future, is a just ruler. Kural 561.

He is a ruler who having equitably examined (any injustice which has been brought to his notice), suitably punishes it, so that it may not be again committed.

Let those who want no loss of length of prosperity at all.

Upraise their rod of punishment high but let it gently- fall, Kural 562.

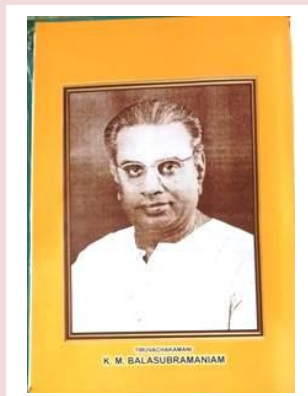
Let the ruler, who desires that his prosperity may long remain, commence his preliminary enquires with strictness, and then punish with mildness.

With cruel scepter, if a ruler would dreadful deeds perform.

Quite quick and certain is that king to meet his ruinous harm. Kural 563

The cruel-sceptred ruler, who acts so as to put his subjects in fear, will certainly and quickly come to ruin.

The importance of Non-killing among the virtues as per our Mentor Thiruvalluvar



--Tiruvachakamani K.M.Balasubramaniam

K. M. Balasubramaniam (died 1974) was a Tamil writer and supporter of the Dravidian Movement, and a translator of the Thirukkural into English. He came to be known as Thiruvachakamani for his translation of Manikkavachakar's Thiruvagasam into English before translating the Kural text. Balasubramaniam's translation is considered by many as more comprehensive and poetic than the earlier translations of the Kural text. The publisher of the translation work 'Sivalayam' J. Mohan, who also published Balasubramaniam's Thiruvachagam, said of Balasubramaniam thus: "In Tamil literature, commentators with felicity of expression matching the original authors were placed on a par with them."

If you would ask, "What is the way of goodness true?" 'tis taught: 'It is the way which doth devise the non-killing of aught'. (Kural -324- AVOIDANCE OF KILLING AUGHT)

Manakkudavar, one among the commentators of Thirukkural explains the meaning of Non-killing as : "Non-killing means not killing any life whatsoever, since killing takes place when anger became strong and irrepressible this finds a place after the chapter on avoidance of anger."

This Chapter 33 of Thirukkural is indeed the most vital chapter and the nerve-centre of all the 133 chapters of Kural. And even in this chapter this third couplet is the most important one which is the veritable Kohinoor on the diadem of the Kural and which therefore far outshines all other pieces of precious stones adorning that holy crown. It is the live-wire of truth pulsating with the vital current of the very head and heart of Saint Valluvar. Whether the saint had been a Jain or a Saivite is immaterial. He was a Man with a capital M. And that is enough for us. Ahimsa in its active as well as passive aspects was the watchword of Valluvar and Ahimsa in its positive and negative phases is the absolute unconditioned and incomparable truth. All other virtues, however well commended are but the smaller peaks below this Mount

Everest of non-killing. The only virtue in his Kural is the virtue of truthfulness or non-lying. Hence while he is glorifying non-killing as a virtue par excellence and beyond compare, the author himself seems to have felt the need for differentiating between this virtue and truthfulness the overwhelming importance of which seems to dispute the title to sovereignty which he himself is conferring on the virtue of non-killing.

But he has absolutely no difficulty in reconciling the respective importance of the two virtues and recognizing the inherent priority of the one over the other. Indeed for Valluvar truthfulness as defined by him (couplets 291 and 292) is not far different from the virtue of non-injuring as well as non-killing. While the traditional and popular conception of truth recognizes actuality of an incident as its foundation and acid-test, Saint Valluvar has revolutionized and revitalized that conception by substituting the test of good effects in the place of the test of actuality, for truthfulness. Hence any statement causing injury to another is untruth and contrariwise any statement causing flawless benefits to others is truth, irrespective of the fact whether that statement is guilty of the vices of *suppressio veri* and *suggestio falsi*. Hence Valluvar's 'truth' is only non-killing in word. So as a matter of fact truthfulness and non-killing are the two faces of the same coin and not opposed to each other. But even then there is a compulsion of logic to decide which face is more important. And the saint makes bold to declare most solemnly that non-killing alone is the crowned Prince Minister clothed with extra-ordinary authority. Nevertheless in point of divine right and from the standpoint of precedence in the court and the discharge of saluting guns as per the protocol, truthfulness takes its rank only next to non-killing, even as a Prime Minister takes after the Potent Prince. There is also a very good reason for this ordained order of precedence. As that Prince among commentators Parimel Azhagar has no ingeniously pointed out, truthfulness is placed next to non-killing because, truth becomes untruth it productive of evil and untruth becomes truth it productive of benefit only in relation to and as based upon non-killing as an

absolute virtue and truthfulness as a relative one and naturally the absolute takes precedence over the relative.

The Fundamental Rights of the Animals

On 29 August 1950 the Twentieth Session of the World Congress for the Protection of Animals was held at the city of Hague. It was opened by Queen Juliana of the Netherlands. Dr.W. Hugenholts presided over it. About 300 delegates representing 108 organisations from 26 countries including India and Malaya participated in the Congress. It lasted five days.

"A character of Animal Rights" aiming at the welfare of the animals will, it is hoped, result from a resolution passed last night by the World Congress for Animal Protection, meeting here.

The Congress plans to draw on the best national laws of all countries to compile the Character under which animals would no longer be classed as goods to be sold or destroyed at will.

It strongly urged the total prohibition of animal performances in circuses, immediate abolition of all non-scientific commercial zoos and limitation of scientific zoos to one for every 15 million inhabitants.

The Congress called for inter-national agreements to prohibit the catching, killing and selling of all birds, birds except certain species of game birds.

It also passed a resolution calling for a world-wide legal ban on vivisection. Also other problems like the use of dogs as draught animals, animal rescue homes and hunting, were discussed.

Under the proposed Charter, legislation would no longer seek to prevent cruelty to animals, but would provide a proper status for them. Each country would have its own national legislation and would act through it.

Immediately after this Congress met and dispersed, The Hindu, the leading Daily of this State and India made an editorial comment on this as follows:

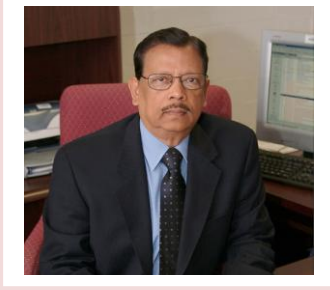
"At a time when man's inhumanity to man has caused the whole human race to live in a state of tension, cynics may have cause to smile at the proceedings of the World Congress on Animal Protection held at the Hague last week.....

Perhaps it was typical of the proceedings that one of the requests made by the Conference was not that the world should adopt vegetarianism but that it should restrict the consumption of meat as much as possible. It was not to be expected that it could avoid the paradox of pleading that animals and birds should not be caged or tortured in other ways, even while they were being killed for food.....

Despite these arguments, there is much good work to be done by societies like the S.P.C.A; and the proposal of the Hague Conference for the drawing up of a Charter of Animal Rights is on proper lines. Animals share our burdens and help us in a hundred ways. That they should be well looked after is but common sense. When they become too old, they must be well-fed and allowed to die in peace. There are also different ideas of cruelty among different peoples. The Charter proposed can only give effect to the largest measure of agreement, which after all may not bring much comfort to the animals and birds."

Thirukkural: Questions and answers

-Thirukkuralaar Dr. R. Prabhakaran



40.1 Education

(40.1 கல்வி)

Question:

What and how should one learn?

Answer:

Numbers and letters are the two eyes of a man. (Couplet – 392)

One should thoroughly learn what is worth learning and
then act in accordance with it. Couplet – 391)

எண்ணென்ப ஏனை எழுத்தென்ப இவ்விரண்டும்

கண்ணென்ப வாழும் உயிர்க்கு. (குறள் – 392)

கற்க கசடறக் கற்பவை கற்றபின்

நிற்க அதற்குத் தக. (குறள் – 391)

Explanation:

What one would have learnt during Valluvar's days is entirely different from what one should learn these days. Valluvar has made a general statement that learning numbers and letters are essential, recognizing that what one should learn will change with time. Valluvar's reference to numbers can be interpreted as his reference to science. It is customary to associate mathematics with the word numbers. Mathematics is the basis of all sciences, and science is the foundation of technology. So, by mentioning numbers, Valluvar has included all scientific

disciplines. Also, reference to letters can be interpreted to include humanities, including the study of history, philosophy, religion, modern and ancient languages and literature, fine and performing arts, media and cultural studies, and other fields.

Whatever a student is supposed to learn, he should learn it thoroughly. He should not have any doubts about what he learns. He should thoroughly understand what he learns. Simply memorizing is not learning. For example, if a student fails to understand basic algebra, he will have difficulty in understanding higher algebra, trigonometry, calculus, differential equations, etc. So also, if a student fails to learn grammar, he will not be able to write meaningful sentences. Many students fail in higher-level classes because they have not understood what they have learnt in the lower-level classes. Learning more and more without understanding is like building a superstructure on top of a weak foundation. In addition to learning thoroughly, the student should also apply what he has learnt and act in accordance with it.

40.2 Education

(40.2 கல்வி)

Question:

What are the benefits of learning?

Answer:

Learning is supreme and everlasting wealth.

No other wealth is real wealth.

(Couplet – 400)

Why should a man fail to learn till he dies when to the

learned man, every country is his own and every town is his own? (Couplet – 397)

The learning acquired in one birth helps a man in seven births.

(Couplet –

398)

கேடில் விழுச்செல்வம் கல்வி யொருவற்கு

மாடல்ல மற்றை யவை.

(குறள் – 400)

யாதானும் நாடாமால் ஊராமால் என்னொருவன்

சாந்துணையுங் கல்லாத வாறு.

(குறள் – 397)

ஒருமைக்கண் தான் கற்ற கல்வி ஒருவற்கு

எழுமையும் ஏமாப் புடைத்து.

(குறள் – 398)

Explanation:

The wealth of learning one has acquired is indestructible and cannot be taken away by others. Unlike other forms of wealth, it does not lose its value over time. It cannot be destroyed even by acts of nature. Therefore, the benefit of learning is that the learner is in possession of a precious asset. In addition to possessing a valuable asset, the learner is welcome in many countries of the world. This is evident from the fact that millions of people who have acquired knowledge through learning migrate to other towns and countries of their choice and are welcomed wherever they go.

Valluvar wonders why, despite learning being an extraordinary asset, people fail to gain knowledge through proper learning.

In Couplet 398, Valluvar says that what one has learnt will be useful to him in seven successive births. Eastern religions posit that the soul is permanent and it takes many reincarnations. Valluvar's reference to the number seven does not really mean exactly seven. When someone says he has a million questions, he does not mean that he actually has one million questions. He simply means that he has many questions. Likewise, valluvar's reference to seven births is a reference to many births. The idea that the soul takes multiple births is questionable. Although eastern religions believe in multiple reincarnations of the soul, western religions do not do so. We can ignore the contradictions between the eastern and western religions and simply interpret the term 'seven births' as 'very long time.' This interpretation is meaningful because what one has learnt stays with him forever, perhaps except for occasional memory lapses.

40.3 Education (40.3 கல்வி)

Question:

What happens when learned people get together?

Answer:

To meet with joy and part with the sweet thought of meeting again, is the learned men's habit.

(Couplet – 394)

உவப்பத் தலைக்கூடி உள்ளப் பிரிதல்

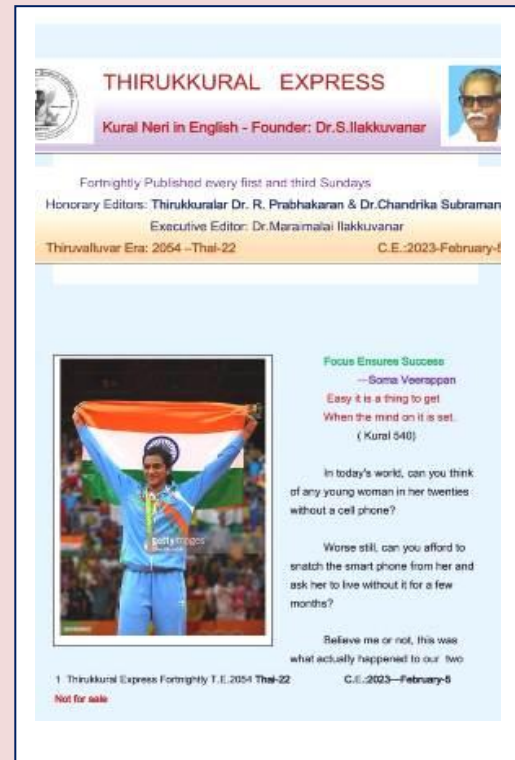
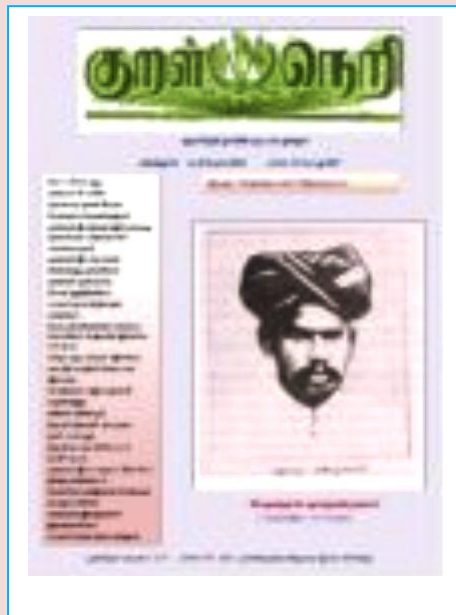
அனைத்தே புலவர் தொழில்.

(குறள் – 394)

Explanation:

When learned people meet, they enjoy each other's company and exchange their ideas. When they part, they anxiously await the opportunity to meet again.

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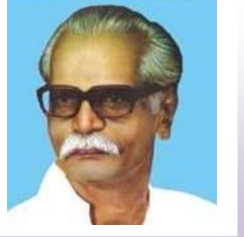
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Bharat Ratna, Babasaheb Ambedkar-A modern disciple of Thiruvalluvar

*pirappokkum ellā uyirkkum cirappovvā
ceytoḷil vērrumai yāṇ-kural 972*

The human beings, one and all, are equal in their birth.

Thro' difference in their deeds' nature springs difference in their worth.

This is the sublime value preached by Thiruvalluvar as he holds equality as the living norm and never agrees to discrimination among living beings.



Manakkudavar, an erudite scholar who had given a wonderful commentary to Thirukkural, besides giving the meaning as it has been translated here, adds in his note : “”hence the fact that the greatness of a person cannot be inferred from his caste and the reason therefore are stated here.””.

The most prominent Hindu scripture that advocates the doctrines of the caste system is the Manusmriti. The Manusmriti or the Manava Dharmasastra is believed to be the first legal text and constitution of the Sanatan Dharma. “For the welfare of humanity the supreme creator Brahma, gave birth to the Brahmins from his mouth, the Kshatriyas from his shoulders, the Vaishyas from the thighs and Sudras from his feet.”- Manu’s code – I-31

Whatever exists in the universe, is all in effect, though not in form, the wealth of the Brahman; since the Brahman is entitled to it all by his primogeniture and eminence of birth: --- CHAP. I On the Creation; with a Summary of the Contents.-100.

Thiruvalluvar gives a fatal blow to manusmrithi which holds varnashrama dharma that advocates for the caste-based division of humankind into a lower and higher stratum. The caste-based division preached by manusmrithi is not accepted by Thiruvalluvar and the above quoted Kural couplet is intended as a caution to the entire humankind.

Parimelazhagar, a scholarly commentator for Thirukkural, accepts manusmrithi and its principles which are alien to the Tamil people. He holds the view that all men are equal by birth because of the common elements of their bodies’ composition but *there are differences among them based on the different Varnas of their births, and their respective and varying functions.*

Verses of manusmrithi are examples of how Brahmanism wants to rule the other, the so-called lower castes, by using the name of God. The scripture also dehumanizes women and treats them as mere objects.

“For the welfare of humanity the supreme creator Brahma, gave birth to the Brahmins from his mouth, the Kshatriyas from his shoulders and the Vaishyas from the thighs and Sudras from his feet.” Manu’s code – I-31

He must never read the Vedas in the presence of the Shudras.”- Manu – IV 99
“A Brahmin who is only a Brahman by decent, one has neither studied nor performed any other act required by the Vedas may, at the king’s pleasure, interpret the law to

him, act as the judge, but never a Shudra.”(However learned he may be).- Manu VIII 20

“Any Brahmin, who enslaves or tries to enslave a Brahmin, is liable for a penalty of no less than 600 panas. A Brahmin can order a Shudra to serve him without any remuneration because the Shudra is created by Brahma to serve the Brahmins. Even if a Brahmin frees a Shudra continues to be a slave as he is created for slavery. Nobody has the right to free him.”- Manu VIII-50, 56 and 59

“If a Shudra arrogantly presumes to preach religion to Brahmins, the king shall have poured burning oil in his mouth and ears.”- Manu VIII 272

Dr.Schweitzer reveals the fact that “ Manava dharma sastra acts as a constitution for a government of the Brahmins, by the Brahmins and for the Brahmins.”

While Manavadharma upholds the division of man by his caste and discriminates against men by their birth Thirukkural wishes to unite humankind and propagates social justice. The unique nature of Thirukkural which is a guide for equality and fraternity is well explained by Professor S.Ilakkuvanar.

“The distinction between man and man is based mainly on the difference of religion or color or nation. But there are no natural or physiological differences and distinctions. The distinction of color is the result of different climate conditions. Such distinctions as these are negations of the fundamental underlying unity between man and man. Kural code bases its principles on this unity and the entire human race for the common good, benefit, and welfare. It teaches universal brotherhood, the brotherhood of man, and the fatherhood of God.

Kural code is not confined to any country, race, or religion. It is based on the principle of world citizenship and world state. Any man is a citizen of the world and belongs to the world and the world belongs to him. It offers solutions to the individual as well as to world problems, solutions to the political, social, economic problems from which the world is suffering. Its outlook is the broadest. Kural is far above the religious level. The Book of each religion is intended for those who owe allegiance to it; it extols that religion at the cost of others. Kural does not suffer from such limitation of religion; it teaches ethical life for the entire mankind. The value of Kural Neri is incomparably supreme, unequalled, and unparalleled. Kural code is the message of the Tamilian race conveying the principle of universal brotherhood to the rest of the world, containing the essence of Tamilian culture. It conveys a message of love to the world.”(Dr.S.Ilakkuvanar, KuralNeri: English Fortnightly-15/02/1966)

Babasaheb Ambedkar acted as a disciple of Thiruvalluvar and drafted our constitution which guarantees equal treatment of all the people of Indian union.

Dharmasastras aim at safeguarding the power at the hands of Brahmins and dictate all others to be the obedient slaves of the Brahmins. Thirukkural guides us to shatter the man-made differences and unite to usher in an egalitarian society.

Babasaheb translated the ideology of Valluvar into action and as a visionary gave guarantee to all Indians equal treatment irrespective of caste or creed.

Dr. Ambedkar's struggle against Brahmanical Patriarchy, his radical proposals for the Hindu Code Bill, and his suggestions for a radical restructuring of property relations, alert us to his challenging of the status-quo. Dr. Ambedkar, perhaps India's most radical thinker, transformed the social and political landscape in the struggle against British Colonialism, by making the downtrodden politically aware of their own situation. Ambedkar famously said to Dalits something that bears immense importance even today – “Educate, Agitate, and Organise”.. .

Clearly, he laid a great emphasis on education, especially where it was traditionally denied. In fact, he is known to have said once that education was more important than Temple entry for the downtrodden. He saw Education as a potent tool which could equally empower every citizen to build an egalitarian society as also to help break the age-old restrictive shackles of discriminatory social practices. We should take a pledge to continually strive as per his wish to emulate his vision and help empower the future generation build a holistic, inclusive and progressive society of Modern India.

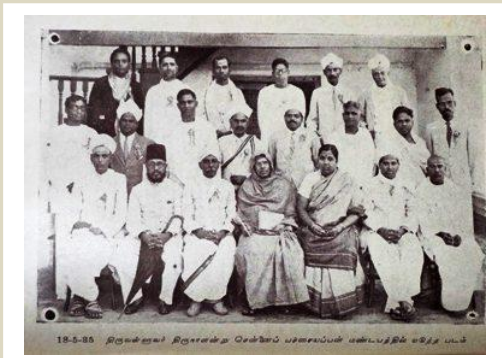
Tamil New Year and Thiruvalluvar Day

—Maraimalai Ilakkuvanar

In 1935, a group of Tamil scholars led by Maraimalai Adigal, one of the pioneers of the Tamil renaissance movement, declared that there was sufficient literary evidence in ancient Sangam-era texts such as Nattrinai, Ainkurunuru and Tholkappiyam to observe the New Year at the start of the Tamil month of Thai. The Dravidian poet-writer Bharathidasan, through this song, admonished Tamils who were celebrating the new year in Chithirai month as those living in complete darkness.

Over 500 persons, scholars and Tamil enthusiasts, under the leadership of scholar and founder of 'Thani Tamil Iyakkam', Thiru Maraimalai Adigal, met at Pachaiyappa's College in Chennai and decided that Tamils needed a separate calendar. It was proposed that a new calendar in the name of Saint Thiruvalluvar be created, and that be declared as the 'Tamil Year'.

At the conference, they also reportedly determined that the birth year of Thiruvalluvar was 31 BC. There was also a consensus among the Tamil Scholars that the first day of the month of Thai should be the first day of the Tamil year.



Maraimalai adigal and Tamil scholars at the meeting-18& 19th May 1935



Prof.Kaverippaakkam Namachivayar (The convener of the meeting) with Maraimalai adigal

Later in 1939, All India Tamilar Conference was held in Tiruchi presided by Somasundara Bharatiyar in which Thanthai Periyar, Karandhai Tamil Sangam President Umamaheswaranar, Prof. K. Subramaniam, T.P.Meenakshisundaram, Thiru.Vi.Ka., Maraimalai Adigal, P.T.Rajan, Arcot Ramaswami Mudaliar, Bharathidasan, Pattukottai Alagiri and many others participated. That meet also decided that first day of Thai is Tamil New Year Day.

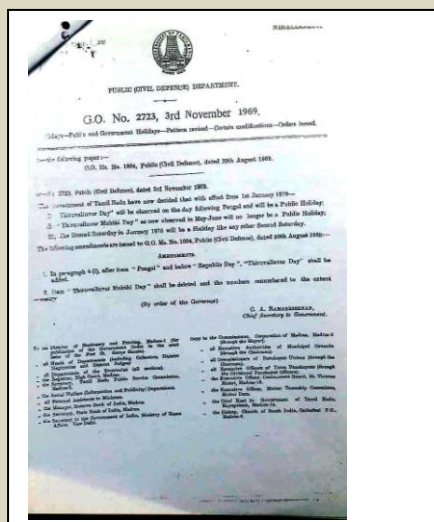
Their reasoning was two-fold: One, that the traditional system is based on the Sanskritic (read Brahminical) system, and two, that Tamil literature points out to Thai being the beginning of the New Year for Tamil.

While it had been a long-standing demand by many, including the DMK, to change the official date, it was only in 2008 when Karunanidhi was able to achieve it.

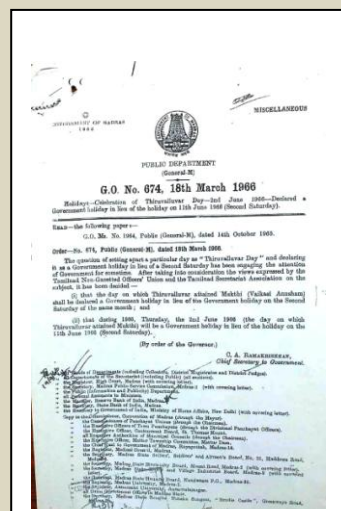
There was, however, a strong backlash to it. While Karunanidhi refused to roll back his decision, he announced that April 14 will continue to be celebrated as 'Chitirai thirunal'.

But as soon as Jeyalalitha came to power in 2011, she rolled back the decision, accusing DMK of being hurtful and disrespecting the sentiments of the people. So, the Tamil New Year, officially, continues to be April 14 now.

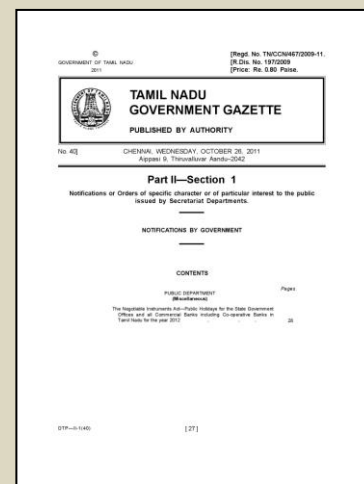
On 23 August 2011, months after J. Jeyalalitha was elected for her third term as Chief Minister, her government passed a resolution in the Tamil Nadu assembly to change the 'Tamil New Year' to 14 April. According to her standpoint, it coincides with the first day of the Tamil month 'Chithirai', and many other communities across India celebrate their new year on the same date. Jeyalalitha had stated then that the Tamil New Year was wrongly being celebrated on 14 January – the first day of the Tamil month 'Thai' – as legislated by the preceding Dravida Munnetra Kazhagam (DMK) government in 2008.



G.O.No.2723 3rd Nov.1969 Declaring
Thiruvalluvar Day on 2nd Thai



G.O.No.674,18th March1966
Thiruvalluvar Day on Vaikasi
Anusham



Tamilnadu Tamil New Year
(Declaration) Repeal Act 2011
Gazette –Oct 26 -2011

Jeyalalitha overturned many DMK projects. But, the change of the New Year date was significant. The debate for when the Tamil New Year should be celebrated goes into the core

of the movement that laid the foundation for Dravidian political sub-nationalism and Tamil cultural renaissance.

Jeyalalitha never thought about the cultural values cherished by her predecessors in the Dravidian movement. The political adventurism of the cine artist, usurping very seniors in the party (like Navalar Nedunchezyan) of their leadership, gaining a mass support just by her cine-glamor, moved Tamilnadu to a dark age, detrimental to the Tamil culture, language and literature.

The sixty-year system advocated by her is quite alien to Tamil culture. For instance, this New Year is 'sobakrithu' while the next one will be 'Gurothi'. These years, '*samvatsara*', with Sanskrit names are derived from a myth involving Lord Krishna and sage *Narada*, who is transformed into a woman and gives birth to 60 sons. Each son is then given the reins to rule the world for one year, and that year is derived from the name of the son.

The Tamil reformists found this myth too hard to swallow and decided to come up with a more rational basis for their calendar. The birth of Tamil saint-poet Thiruvalluvar was estimated to be in 31 BC and that was adopted as the official start of the Tamil calendar. The DMK-led government had officially notified this to be the first Tamil calendar year in 1969. Successive AIADMK governments have not altered the Thiruvalluvar year calculation and the same is being followed to date.

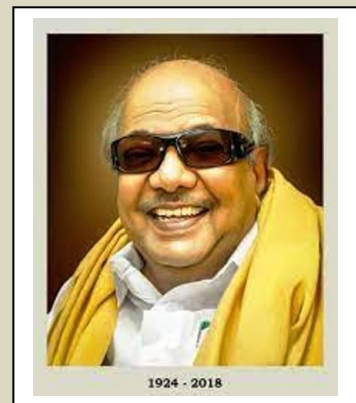
Thiruvalluvar year is accepted without any denial by all the political parties, but the sixty-year system beginning with Tamil month Chiththirai is called as the Tamil year by the rivals of D.M.K who never accepted a substitute system for it.



K.A.P. Viswanatham-Founder of the 'Academy of Tamil scholars'



Kaa.Po. Rathinam-A veteran scholar from Jaffna



Kalaingar Mu. Karunanithi

Let us weigh the points:

| TamI New Year from Thai | TamI New Year from Chiththirai |
|---|---|
| A whole-hearted decision of erstwhile and contemporary Tamil scholars dedicated to usher in a Tamil cultural renaissance | A routine procedure followed by astrologers and traditional almanac users. |
| Introduced to be followed by all the Tamils throughout the world. | Exclusively for the use of Hindus who speak Tamil while Hindus who speak other languages adopt separate year-systems. |
| Intended to build up a united Tamil society smashing the barriers of caste, creed and religion | It is an irony that Hindus living in Tamilnadu have separate year-systems as per their mother tongues. |
| Based on the history of Tamil literature and instituted in honor of the great poet-philosopher Thiruvalluvar, an icon of Tamil wisdom and an apostle of Humanism. | Based on a myth. No cultural significance. |
| Tamil New Year or Thiruvalluvar year system is highly useful in historical analysis and in compiling data chronologically. | As it is a sixty-year system it is neither useful in historical analysis nor helpful as a research-tool in compiling data. |
| As an ancient culture, we need this Thiruvalluvar year just like Christian era. | This sixty-year system is a borrowed one and the Sanskrit names used to denote the years have no connection to our cultural heritage. |

In short, those who want self-respect, who feel proud of their Tamil ethnicity, who wish to see a Tamil renaissance should accept Thiruvalluvar year beginning with Thai. Those who never bother about their ancestral pride and cultural heritage may keep the Sanskrit year which is not ours. Those who imposed the Sanskrit based sixty-year rotation system kept us for many centuries under the clutches of Smritis and shruthis which advocated slavery for us. A miniscule minority ruled us by exploiting our beliefs and superstitions. If you still want the supremacy of our archrivals who wish to destroy our

culture and language, in the name of spiritual values, you can continue to keep the Sanskrit based year system and other old procedures, letting down our rich heritage, many centuries older than that of Greece and Rome. Our future generations may point their finger towards you telling “Shame on you!”



Who is there to guide us to futuristic and positive steps for the growth of Tamil?

Our Honorary Editor and my mentor, Prof.K.N.Chitsabesan had passed away on 17th of April, previous year 2022, leaving us in the lurch lamenting in the darkness which prevail everywhere in his absence. Who is there to guide us to futuristic and positive steps for the growth of Tamil? Can you find anybody like him who mingles with the younger generation without assuming any seniority posture?

Every Tamilian aged more than fifty will surely identify and revere the scholar who is popularly known as a silver-tongued orator, through radio and TV always presiding literary debates. Right from my Pre-university course at Thigarajar College, Madurai during 1962-63 where I had the privilege as a student of this brilliant scholar, I am addicted to his thought-provoking lectures. Born in a small town Devakottai in the most southern part of Tamilnadu

in the year 1934, our Honorary Editor and my mentor, Prof.K.N.Chitsabesan,had his schooling locally. Even in his early school days, he had cultivated a strong taste for Tamil literature thro' his Tamil veteran teacher Arangakrishnan. Took his B.A. degree thro' Loyola College, Chennai and took his Masters Degree from the University of Madras thro' Presidency College Chennai and secured the Second Rank in the University. Here he had the proud privilege of being the favourite student of Tamil Veterans Dr.Mu.Varadarajanar and The.Po. Meenakshisundaranar. He was appreciated by both of them.

Immediately after his studies,he joined Thigarajar College, Madurai, as Lecturer in Tamil. He had the fine opportunity of serving with the Tamil stalwarts like Dr. Ilakkuvanar, Dr.A.Chidambaranatha Chettiar , Dr.Maa. Rajamanickananar, Avvai Doraisamy Pillai and A.Ki.Paranthamanar. His work was greatly appreciated by all his seniors and admired by all his juniors. He had cultivated the art of public speaking besides giving lectures in the class rooms. He participated in many Tamil forums and literary debates dearly called Pattimandrams in Tamil. Here he spoke under the chairmanship of great Tamil Scholars like TamilKadal Raya.Sockalinganar, KI.Vaa,Jagannnathan, ProfessorsSrinivasaraghavan, A.Sa.Gnanasambandan, Thavithiru Kundrakkudi Adigalar. Then in course of time he was elevated as the chairman of these forums. He also groomed his famous students for these Pattimandrams and seminars. To mention a few of them Padmasri. Solomon Paappiah, Professors Ku.Gnanasambandan, Abdhul Kader, Maraimalai Ilakkuvanar, Mu.Metha and Tha. Rajaram. His other renowned students who had left us already are Ka.Kalimuthu former Speaker of Tamilnadu Legislative Assembly, Kavingarkal Naa.Kamarajan, Inquilab, Prof Tha.Ku. Subramanian and to crown them all Dr.Justice AR.Lakshmanan the former Judge of The Supreme Court of India. He had travelled in and abroad the country for delivering Tamil

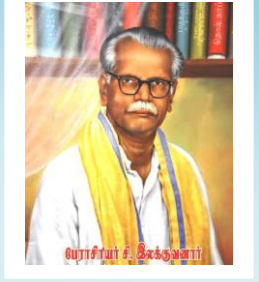
Speeches and presiding over many Tamil Debates. The countries visited by him are Malaysia, Singapore, Burma, Srilanka, UK, UAE, and the US. He is known for his comparative quotations of English Literature which practice he feels will only enhance the greatness of Tamil Literature. His other specialty is blending humor in his lectures. He had earned a coveted title “Nagaichuvai Imayam” meaning 'the humorist surpassing mount Everest' from the stalwart of Tamil Religious Discourses Thirumuruga Kirupananada Variar. He humbly declared that his motto is “Pleasure to all and malice toward none”. He proudly declared that he is going strong at the age of 88 only because of his unquivering taste for Tamil literature. He acted as an inspiring source for the younger generation. He had left us his charming words of encouragement and highly motivating mission which is unparalleled. If we strive our best efforts to the progress of our language and literature he will be our leading light and perennial source of inspiration surely!





THIRUKKURAL EXPRESS

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C.E.:2023-May- 7

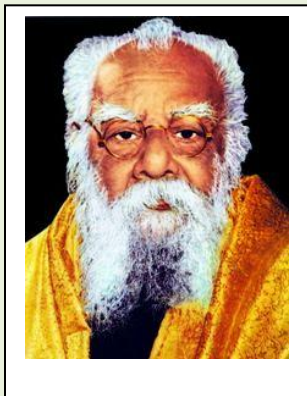


We congratulate our beloved CM for his completion of Two successful years of rule, treading the path of Anna and Kalaignar towards a glorious goal of appeasing everyone's demands.

The weaker section gained strength and oppressed people got relieved from the clutches by his wonderful schemes not only populist but also pragmatic and futuristic.

With an unassuming attitude while moving with people, smooth co-ordination with his colleagues as well as officials and uncompromising vigor to serve the people, he has created a unique history as an unparalleled Chief Minister. The time is short and the responsibilities are Himalayan but his strength is mighty.Hoping many long decades of successful governance under his rule will surely usher in a golden era for the Tamils, Tamil language and India.

Dravidian Ideology a beacon to prosperity!



A guiding light to a golden age!

--Maraimalai Ilakkuvanar

Now it has become a growing trend to criticize Dravidian parties, putting every blame on the Dravidian rule and find fault with the Dravidian ideology. The difference between ideology, movement and party have been willfully forgotten just to blame the Dravidian ideology. Even in academic circles the difference between Tamil renaissance and the Dravidian movement is not clearly understood in research works. Scholars who belong to this soil are putting their feet in European shoes. For many critics, American glasses fail to give a clear and reasonable insight to understand the magnificence and futuristic perspective of the Dravidian ideology.

For many a decade, the term “Dravidian Ideology” gets always confused with the terms ‘Dravidian polity’, ‘Dravidian movement’ and ‘Dravidian parties’. It is all due to the whims, fancies, misunderstandings and misconceptions of the political analysts. It is a growing trend among analysts, columnists and critics to sing an unwarranted elegy to the Dravidian spirit and ideology and this mischievous attitude reflects their unwanted apprehension for this noble ideology. In spite of the malicious treatment meted out from writers hiding them behind various masks, the Dravidian ideology serves as a beacon to

enlighten those in power at Central and state governments of all the states of India to chalk out and implement welfare measures for the uplift of the downtrodden people, empowerment of the women and eradication of social evils.

Instead of understanding and appreciating the salient features of Dravidian Ideology, socio-political analysts have tried their level best to distort and disfigure this noble philosophy which has an excellent power to serve as a panacea for the social evils prevalent in our country.

“The Dravidian ideology has lost its edge” asserts columnist Sitaraman Shankar in his article published in ‘Hindustan Times’ (May 14, 2016).” The Dravidian ideology has atrophied into little more than a forlorn memento for Periyar and is at best a lucky charm” is his firm conviction.

It’s safe to say that the party that comes to power in Tamil Nadu will have the letters D, M and K in its name. In the alphabet soup that characterizes Tamil politics, K stands merely for kazhagam, the local word for party, while M could mean either of a couple of synonyms for progress, or renaissance, depending on the outfit you pick.

It’s the D that counts. The word Dravida, given political meaning by the remarkable EV Ramasamy or Periyar, has been central to the AIADMK, DMK, MDMK, DMDK or the hardcore DK.

But, across the board, the letter has atrophied into little more than a forlorn memento for the bearded firebrand Periyar; now it’s at best a lucky charm

or an attempt to squeeze the final drops of juice from what was once a fruit that kept giving.

Thus observes Sitaraman Shankar as per his thorough study and deep analysis. Here he confuses Dravidian ideology with Dravidian politics, a gross error which is committed not only by many columnists like him, but also by many scholars delving deep in the study of Tamilnadu politics.

Another columnist, Ajay Sukumaran, (Outlook--12 December-2016) confuses the word 'Dravidian' with all possible semantic implications it could give. In an article titled "Dravidian Century: A Paradox" he asks the question "Why did the greatest movement of the south fail to redeem its emancipatory promise?" Here he uses the term movement just to denote political parties.

A movement is quite different from a party. The communist party might have failed in its control over the mass to keep the power which it enjoyed for more than seven decades in Russia but the movement is still vibrant among the intellectuals there.

"The Dravidian ideology was a Trojan horse to the way of power. After they won, they left it," is the sharp criticism of a Tamil-Malayalam writer B. Jeyamohan, who is always considering himself as a 'jack of all trades.'

The renowned columnist and a celebrity among the socio-political analysts of Tamilnadu, M.S.S.Pandian, fails to demarcate the distinguishing distinctions of Tamil renaissance and Dravidian movement. (Notes on the transformation of 'Dravidian' ideology: Tamilnadu, c.1900-1940-Social scientist, Vol.22, Nos.5-6, May-June 1994)

Why this confusion? Who is there to give a clear picture? How to differentiate the Tamil renaissance movement with the Dravidian movement? What are the salient policies which constitute the Dravidian ideology?

The following factors are the forces that paved the way for the shaping and moulding of the Dravidian ideology in its full form:

- *The hegemony of Brahmanism

- * Superstitions, communal factions, religious fundamentalism

- *The two great revolutions, the French revolution (1789) and Soviet revolution (1917)

- *The impact of Labor movement in India

The movement for women's liberation

The urge for a separate state,

The Aryan arrogance and oppression of the Dravidian people,

The importance given to Sanskrit and avoidance of Tamil in all fields

The movement for Tamil music,

The influence of personalities like Phule, Ambedkar and Jinnah

Then how these socio-politico-economic factors helped to formulate the Dravidian ideology?

Ideology is a set of beliefs or principles, especially one on which a political system, party, or organization is based (Cambridge dictionary)

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The Marxist formulation of "ideology as an instrument of social reproduction" is conceptually important to the sociology of knowledge. Moreover, Mannheim has developed, and progressed, from the "total" but "special" Marxist conception of ideology to a "general" and "total" ideological conception acknowledging that all ideology (including Marxism) resulted from social life, an idea developed by the sociologist Pierre Bourdieu.

Slavoj Žižek and the earlier Frankfurt School added to the "general theory" of ideology a psychoanalytic insight that ideologies do not include only conscious, but also unconscious ideas.(Mannheim, Karl (1936) Ideology and Utopia ;Routledge)

The socio-politico-economic factors which acted as the base for Dravidian ideology demonstrate that it is not a utopian dream but a successful formula for the welfare state in our country.

What are the tenets of Dravidian ideology? Just to give an outline, they constitute, amicable solutions to avoid religious conflicts, eradication of communal conflicts, educating the masses to be free of the superstitions and illusions spread in the name of religion, avoiding religious fundamentalism spread in the name of God and advising people to forget God and think about the fellow citizens, removing discrimination among devotees in Hindu temples, socializing the heads of Mutts who keep a distance far away from the mass, spreading education and offering equal opportunities in higher education, eliminating the menace of Brahmanism, emancipation of women, spreading the socialistic spirit among all, providing schemes for the welfare of the working class, implementing necessary policies for the progress of Tamil in all fields, unity of Tamils in spite of differences, Patriotism, awareness and acceptance of family planning and

maintaining the democratic spirit. The above principles constitute the Dravidian ideology practiced and propagated by our revered Periyar.

Ideology, when practiced by people, becomes a movement and it does not require a vast strength, while even a few thousands will be enough. Dravidian ideology is a unique one which attracted millions of youth. Whether educated or not that does not matter. It was a new education for them, a kind of non-formal education. People were induced to question anything, analyze with their rational mind and to accept if it sounds sane and sensible.

Whether it is man or woman, young or old, rich or poor Self-respect and rational approach are essential for every human-being. In Periyar, the Tamil mass found, Valluvar and Socrates. The Dravidian movement spread across the peninsula area and created a new awareness. A movement when intends to participate in the electoral competition metamorphoses as a party. The charismatic Anna, the ardent student of Periyar established a strong political party and the rest of history everybody knows.

Karthick Ram Manoharan, a research scholar on Dravidian studies had elaborately described the achievements of Kalaignar in the path of Periyarism.

“ Karunanidhi modeled his welfare policies on Periyar’s thoughts on achieving an egalitarian society and he pursued this social agenda methodically and cautiously and in a nuanced manner, like his mentor Annadurai.

That the key element in the DMK government’s social welfare and security schemes was Periyarism was vouchsafed by Karunanidhi himself on more than one occasion. At a meeting in Arani on October 23, 1973, he said the Self-

Respect Movement had influenced his governance. The “Kannoli Thittam” (Eyesight restoration, spectacles distribution) for poor people, introduced during 1969-71, he said, was to remove the “complex in the minds of the visually affected” while the Beggars’ Rehabilitation Scheme was to eradicate the feeling of rejection the afflicted faced in society. The abolition of hand-pulled rickshaws was to put an end to the shameful practice of a man being pulled by another, he pointed out.

Thus, there has been an unmistakable umbilical link between the social reform schemes he scripted and the rational movement of Periyar.”

[Karthick Ram Manoharan (karthickjnu@gmail.com) teaches Social Sciences at National Law School of India University, Bengaluru.Vol. 57: Issue No. 44-45: 29 Oct, 2022]

Here we wish to conclude this article with an apt quotation from a journalist, Satya Sagar:

It is not a coincidence at all that, compared to other parts of India, Tamil Nadu has the least amount of communal disturbances, with the Hindutva forces finding it extremely hard to grow here, despite many desperate attempts to do so. This is largely because Tamil Nadu, thanks to Periyar, is one of the few Indian states where the Brahmins no longer enjoy hegemony over power or society and are unable to spread their centuries old philosophies of racism and hatred so easily.

To see Periyar as just the leader of the Tamils would be a grave mistake as his message was universal and relevant to the rest of India – especially in our times when a Brahmanical theocracy is sought to be established under the garb of religious, majoritarian nationalism.[**Countercurrents**; Why India needs Periyar today in India — by Satya Sagar — 21/01/2020- sagarnama@gmail.com]

Dravidian ideology or Periyarism is the panacea to all social evils that prevail in our country, a passport to a new world devoid of man-made differences under the garb of religion and a sure way to obtain successful governance.

Having eyes...But still Blind!



Soma Veerappan

Financial consultant

30 years back, I was deputed to Manchester University for a Trainer's Training program by my Bank.

We were a group of 15 executives, from different Banks of China, India, Srilanka etc. We were guests of the British Government under the 'Colombo Plan'.

The Training was for about 90 days. We were taken for field visits to different Banks and could learn a lot. The University provided exhaustive reading materials in the form of Books and Hand Outs. Those were very informative and useful.

Frequently, we had to visit London also as part of our training. During those visits, we used to purchase Chocolates, Dresses Watches etc. from the Downtown Shops. One among us even bought a car seat cover for his Maruti 800!

After completing our Training, when we had to return to India, each one of us had huge luggage.

As you know, there is a baggage limit for air travel. And if it exceeds, we have to pay air freight which will be quite high.

For some of the articles packed, the cost of the air freight was much more than the cost of article! So, we were left with two options. Either to pay the additional air freight or to leave the articles in the airport.

Friend, can you believe this? One among us unhesitatingly dumped the Books and Reading Materials in the airport. Yes, in the dustbin!

Brother, hear what Chanakya says. “Books are as useful to a stupid person as a mirror is useful to a blind person!”

Bro, looking at the mirror, we may correct our dress, face or hairstyle. That is, our external look.

In one way, books are also similar. But they help us change internally. They can help us to improve not only our self-confidence, spoken and written skills but also character.

“Read a thousand books, and your words will flow like a river”, says American Novelist Lisa See!

The more and more we read our command over the language increases. Our communication skills get sharpened. It is said that, to become a good writer, you should first be a good reader!

Friend, you must have heard comments like “Can an educated person behave so bad?”.

The more we read, the better becomes our behavior and culture.

Tamil poet Valluvar said, “After learning what should be learnt, thou shalt act accordingly”!

Sister, studying in schools and colleges may have been done under compulsion. But should we stop learning after that?

In this fast-changing world, updating ourselves with new skills and talents is essential.

Then, can we stop our learning process in between?

Learning is said to be an exercise for the brain. So, it should not be stopped at any age.

One may read literature or religious books. It may be for mental relaxation or spiritual elevation. Purpose may vary. But Reading is always good.

May be this explains the large crowds in Book Fairs!

Happily, there is an increasing trend of gifting books in marriages and other functions!

Let me share this incident. I attended a wedding function. It was a marriage reception of the well-known Chennai Silks.

They had replaced the usual return gift with a book! That too with a difference! Can you guess?

They had displayed a large number of books to select from. Autobiography, poetry, self-development and short stories - so many genres of books were there. One could pick one's choice!

After all , tastes differ. May be the hosts like poetry. For that matter, will they be justified in forcing poetry books on all the guests?

If the visitor is given a book which he dislikes, the chances are that he will not read it.

There can be no denying of this fact. The pleasure in reading one's favorite book is unique.

“A book is a gift you can open again and again”, says American author Garrison Keillor!

Gandhiji mentions that his perspective and life has changed after reading the book 'Unto his last' written by John Ruskin in the year 1904!

But the impact of a book not only depends on the book; but also, its reader!

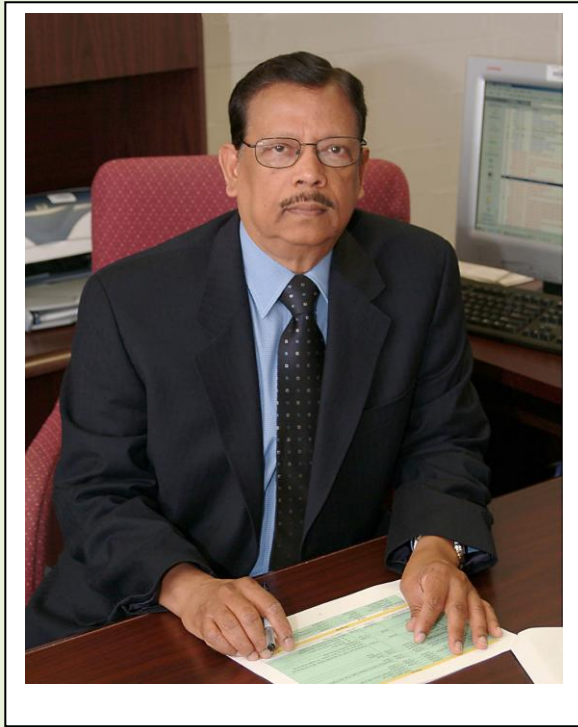
That is what Chanakya also says! *** (Courtesy - Hindu Tamil Thisai- KSL Media Ltd)



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anjal@kuralvirtual.com



Thirukkural-Questions and Answers

-Thirukkuralaar R.Prabhakaran

44.1 Avoiding Faults

(44.1 குற்றங் கடிதல்)

Question:

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What happens to someone who does not guard himself against unforeseen problems?

Answer:

The life of a man who does not guard himself against untoward developments will perish like a haystack before an advancing fire. (Couplet – 435)

வருமுன்னர்க் காவாதான் வாழ்க்கை எரிமுன்னர்
வைத்தாறு போலக் கெடும். (குறள் – 435)

Explanation:

Valluvar warns that the life of a man who does not protect himself against unforeseen problems will perish like a haystack before an advancing fire. He does not explicitly say what the unexpected problems are. The omission of the nature of the problem is perhaps deliberate on the part of Valluvar. Anticipating future problems and preparing contingency plans to protect against them is the solution for almost any future problem. For example, we can protect against many diseases by taking preventive measures. By preparing proper plans for a war, a king has a good chance of winning the war. By studying for the tests ahead of time, a student has a good chance of success. One can avoid significant expenses by taking insurance for life, accident, disability, home, automobile, and health. So, preparation in advance will definitely help to avert impending problems. So,

Valluvar's advice applies to many situations. Couplet 435 is a multipurpose couplet.

44.2 Avoiding Faults

(44.2 குற்றங் கடிதல்)

Question:

What to do before correcting others' faults?

Answer:

Who can find fault with a king who corrects his own faults before identifying others' faults? (Couplet – 436)

தன்குற்றம் நீக்கிப் பிறர்குற்றங் காண்கிற்பின்
என்குற்ற மாகும் இறைக்கு? (குறள் – 436)

Explanation:

Valluvar says that a king should correct his own faults before pointing to and correcting others' faults. Although Couplet 436 mentions the king, it is applicable to others also. A king (leader) should be a role model for his citizens(followers). The parents are expected to be role models for their children. Teachers are expected to be role models for their students. In

general, elders are considered role models for youngsters. Those who are supposed to be role models often find faults with others before realizing or correcting their own shortcomings. If they do that, others are going to ignore their advice. So, it is better to correct our own faults before trying to correct others.

45.1 Securing the Friendship of Great Men

(45.1 பெரியாரைத் துணைக்கோடல்)

Question:

What kind of counselors a king (leader) should choose?

Answer:

A king (leader) should ponder well its value and secure the friendship of men of virtue and mature knowledge.

(Couplet – 441)

அறனறிந்து மூத்த அறிவுடையார் கேண்மை

திறனறிந்து தேர்ந்து கொளல்.

(குறள் – 441)

Explanation:

According to Valluvar, a king (leader) should choose ethically oriented wise people as his counselors. History has several examples of kings who have selected virtuous and wise people as their counselors. Akbar the Great

ascended the throne of the Mogul empire of India at the young age of thirteen. But he had an extraordinary group of nine distinguished men who served him as his counselors, and with their help, he could rule his empire very successfully. Other examples of great emperors who came to power and depended on their advisors would include Peter the Great of Russia, Queen Elizabeth I of England, Alexander the Great of the ancient Greek kingdom of Macedon, and so on. The Tamil classic, Puranaanuuru mentions that the king Athiyamaan Nedumaan Anji (அதியமான் நெடுமான் அஞ்சி) had Avvaiyaar (ஓளவையார்) as his poet laureate, advisor, and ambassador. Also, King Paari had the famous poet Kabilar as his confidante. These advisors have been of immense help to their kings.

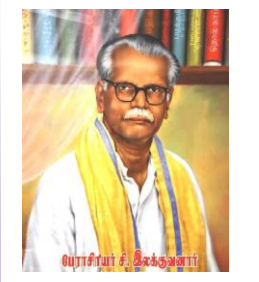
In modern-day democracies, ministers and various other advisors keep their leaders well-informed with up-to-date information and intelligence and offer them timely advice. So, Valluvar recognizes the vital role of wise counselors by acknowledging their importance.





THIRUKKURAL EXPRESS

KuralNeri in English: Founder: Dr.S.Ilakkuvanar



Fortnightly Published every first and third Sundays

Honorary Editors: Thirukkural Dr. R. Prabhakaran & Dr.Chandrika Subramanian

Executive Editor: Dr.Maraimalai Ilakkuvanar

Thiruvalluvar Era: 2054 Vaikasi-21

C.E.:2023- June- 4

Kalaignar Mu.Karunanithi centenary commemorative issue



Thalaivar and Thamizayyaa

In the first half of the twentieth century, most of the Tamil scholars started their career only in high schools. Our KuralNeri founder, the illustrious scholar, Ilakkuvanar started his career as a Tamil teacher at Thanjavur District Board high schools, agreeing to serve in any place in the district. He started his career at Kudavasal and then got transferred to Thiruvarur. Our unique leader Kalaignar was a student at that school and was very happy to get a Periyarist as his ‘Thamizh ayyaa’ (teacher).

Kalaignar has recorded this in his autobiography titled ‘Nenjukku Needhi’ (Justice for the conscience) as *“Ilakkuvanar taught me the self-respect awareness needed for the Tamil race”*. Even though Ilakkuvanar was only in his mid-twenties at that time, he was very popular as an ardent follower of Periyar and a tireless propagandist of Periyar’s thoughts. After school-hours Ilakkuvanar will be seen only in black shirt or with a black shawl around his neck. During week-ends, he will go on a tour for the propagation of Tholkappiyam, Thirukkural, Sangam classics and Silappadhikaram. He will get it published in Periyar’s journals Kudiয়ারasu, Puratsi and later in Viduthalai. Thus, he was prominent as a Periyarist activist

among Tamil scholars and a scholar among activists. Ilakkuvanar's vigor and vivacity in propagating the self-respect movement among the Tamil masses with much enthusiasm and energy made a deep impact in the mind of his student Karunanidhi. The mass leader who had later attracted millions of Tamils, acknowledged this in his autobiography as "Ilakkuvanar taught me the self-respect awareness needed for the Tamil race".

Kalaignar in his school days founded a 'Tamilnadu Manavar mandram' and asked his teacher Ilakkuvanar to inaugurate. It seems Ilakkuvanar had been transferred to Nannilam by this time and during his journey to Thiruvarur, Perasiriyar Anbazhagan who was then a student of Annamalai University happened to accompany him.

When Kalaignar was imprisoned under the draconian D.I.R. act, Ilakkuvanar as a journalist and Editor of Kuralneri condemned the Bhakthavathsalam government. While Kalaignar was released from Palayamkottai jail, there was a rousing reception organized by Madurai Muthu; since it was a summer vacation time, Ilakkuvanar joined the meeting to welcome Kalaignar.

The very next day, the merciless Bhakthavathsalam government imprisoned Ilakkuvanar under the very same draconian D.I.R. act and put him in Vellore jail. Now Kalaignar as an Editor of Murasoli vehemently condemned this in his editorial.

Ilakkuvanar was dismissed from his professor post by the college management and the dismissal notice was sent to the Vellore jail. Even though this is a stab in the back, Ilakkuvanar described this 'as an award for his Tamil service'.

In June 1966 Ilakkuvanar started a Tamil daily 'Kural Neri' which was released by Kalaignar. During this time, I had completed my degree and joined my father's venture. The daily had considerable sales, however, the agents failed to send the money. Five thousand five hundred copies is a remarkable achievement, but we failed to appoint a circulation manager to oversee the revenue from the sales.

Kalaignar was a source of inspiration; whenever he visited Madurai and nearby places, he will never fail to mention his Teacher Ilakkuvanar's name as 'Thamizh Chingam Ilakkuvanar'.



After D.M.K. adorned the throne by a massive mandate, Ilakkuvanar was immensely happy when Anna named our state as 'Tamilnadu' and also when Thirukkural couplets accompanied by Valluvar's portrait were displayed in State owned buses.

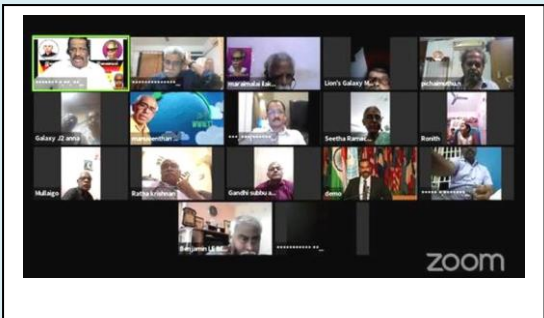
Ilakkuvanar was sure that after the demise of Anna, Kalaignar is the savior of Tamils from the clutches of the Hindi imperialism.

Ilakkuvanar described Tholkappiyam and Thirukkural as the two eyes of Tamils. Kalaignar did yeomen service to propagate these two classics. His monumental Valluvar Kottam stands as a befitting tribute to his teacher who passed away in 1973. His brilliant treatise on Tholkappiyam titled ‘Tholkappiya Poonga’ is a worthy homage to his teacher Ilakkuvanar who translated Tholkappiyam in English to introduce it throughout the world.

Ilakkuvanar never got any awards or accolades from the state government during his lifetime. The government had on many occasions threatened him of dire consequences for his zest and zeal to spread the Tamil spirit right from his school service; he was dismissed while he was about to retire and it made him unable to get at least the minimum pension for his 36 years service.

While Anna offered him the Chief Professor post at Chennai Presidency College, the bureaucracy put many hurdles to fulfill Anna’s order and sent Ilakkuvanar with barely a year’s service.

Ilakkuvanar was never after any favor or concession from any government, but the achievements of Kalaignar for promoting Tamil as an efficient vehicle of administration and attainment of the classical status to Tamil will ever stand as the achievement of Ilakkuvanar’s aspirations. We still have to go further in this journey. We are sure our honorable Thalapathi’s leadership will reach the zenith of this mission.



Tamil poets throughout the world are
Periodically paying tributes to the
Supreme leader KALAINGAR.

இலக்குவனார் இலக்கிய இணையம்
தமிழவேள் இலக்கிய மையம்

உலகம் போற்றும் உயர் பெருந்தலைவர்
முத்தமிழ் அறிஞர் கலைஞர் அவர்களின்
97 ஆம் ஆண்டு பிறந்த தாள் பன்னாட்டு வாழ்த்துக் கவிவரங்கம்
தாள்: 02.06.2021 புதன் விழமை இந்நிலை நேரம் இரவு 7.00 மணிக்கு
பாமரணை தொடர்புபவர்

பாவலர் மூரக நெடுமாறன் — மலேசியா
பாவலர்-பிச்சிவிக்காடு இளங்கோ — சிங்கப்பூர்
பாவலர்-பேராசிரியர் பெஞ்சமின் வெப்போ — பார்கியிராங்க
பாவலர் காலஞ்சென்ற வேந்தர் — டங்கை டெக்காசு அமெரிக்கா
பாவலர்-க. இராசகுமாரன் — டபிலிங், ஆயிரலாந்து
பாவலர் அழ. பரிசுதன் — பண்டத்தரிப்பு இலங்கை
பாவலர்-காந்தி சுப்பு ஆறுமுகம் — பெங்களூரு
பாவலர் பாதி முடியரசன் — காரைக்குடி
பாவலர் பேராசிரியர் மறைமலை இலக்குவனார் சென்னை
ஒருங்கிணைப்பாளர், குணவர்தகு நிபுணர்

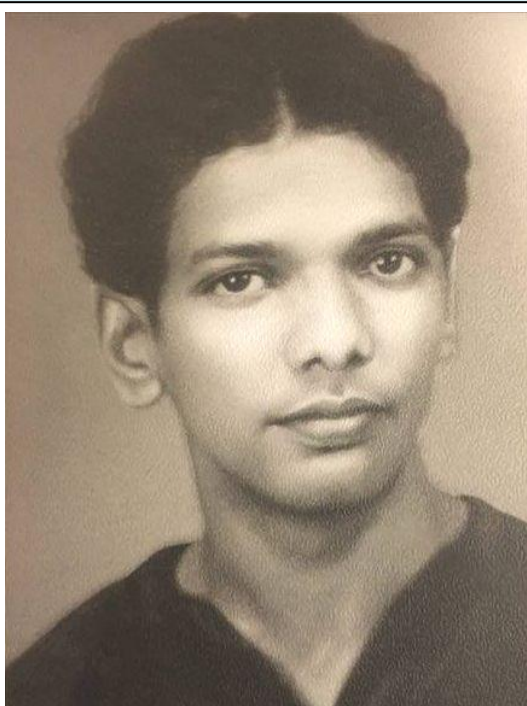
இணையவழி குறிப்பு எண் (ZOOM ID) 83533297560
கடவுச்சொல் எண் (PASS WORD No) 123456
02.06.2021 புதன் விழமை இரவு 7.00 மணிக்கு (இவ்விழ நேரம்)
அனைவரும் பெருந்தலைவர் காலஞ்சென்ற கட்டிடத்தில் தவறாமல் கவந்துகொள்ள
அன்புடன் கேட்டுக்கொள்கிறோம் தந்த வணக்கம்



“One who worked hard without taking rest is resting in peace here,” read the letters inscribed on the wooden coffin of late DMK patriarch M. Karunanidhi. The words—*Oivu edukkamal uzhaithavan, itho oivu eduthu kondirukkerean*—was penned by Karunanidhi himself at least three decades ago.

Dr.Vathilai Pradhaban,President,Maharashtra Tamil writers foundation narrates some important

Anecdotes from the leader's life history.



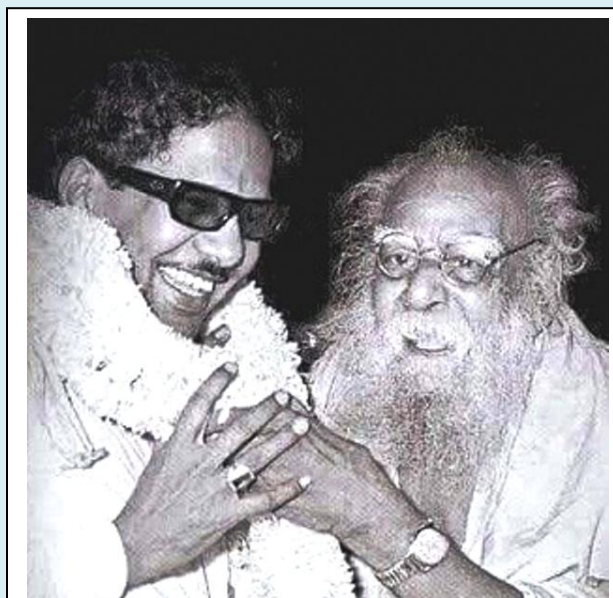
“ I was not the pet child of an affluent home. I was born of an ordinary peasant stock, in a little village” narrates Kalaigar in his autobiography titled “Nenjukku needhi””.

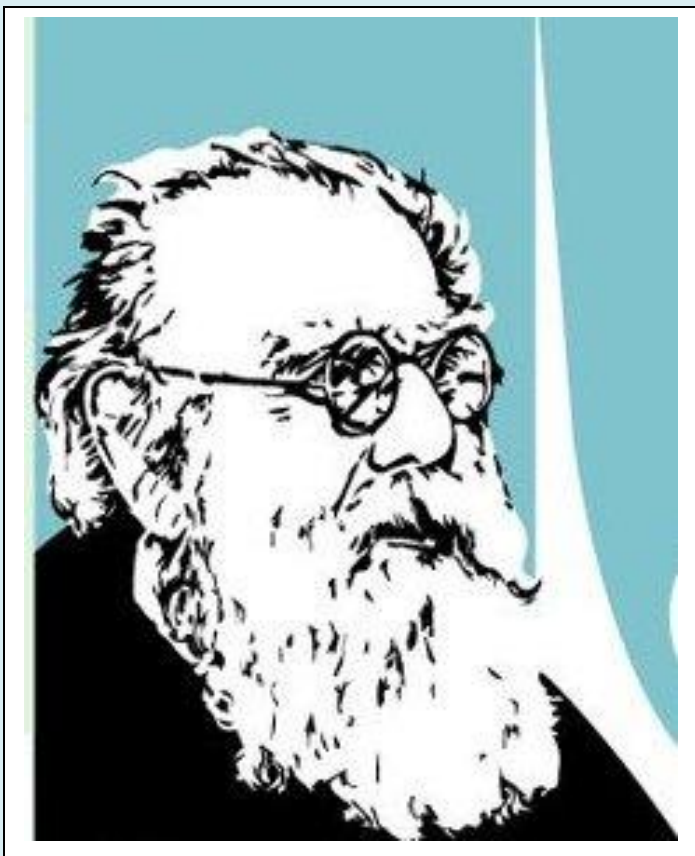
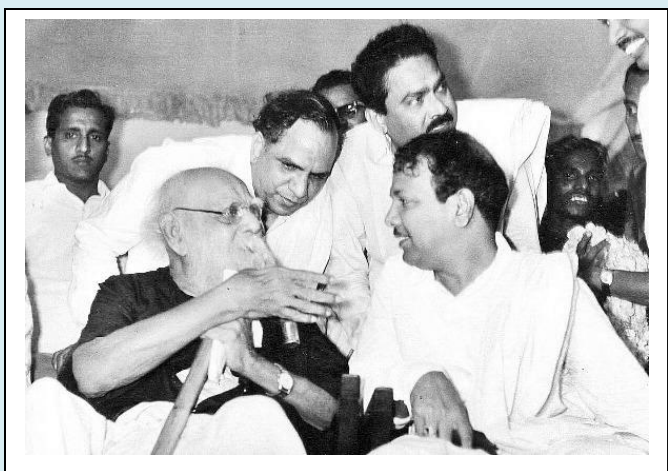
Kalaigar was born on June 3, 1924, in a village Thirukkuvalai near Thiruvarur. His father Muthuvel was a scholar and mother Anjugam ammal, a home maker.

His father's poetic talent, quick wit and presence of mind were inherited by the attentive and affectionate boy, which made him rise to a great leader and magnetic personality.

In his autobiography, Nenjukku Needhi, M. Karunanidhi wrote:” Father was struggling for his life. Our family was unable to give him top class treatment. Only local treatment was done. There was no other way left. For nearly 15 days, death hovered over father. Mother and I were seated next to him.Father, who yearned to see my progress, shed tears. He could not speak much. 'Have you completed the next story?' he asked softly. 'A little more is left', I replied. He said, 'I'll be finishing mine now'.”Even in the grip of death, his natural literary wit was intact.”

Such a great father who gave us a multi-talented and magnificent leader!





In an interview on 16 February 1965, a correspondent of Pravda, the official organ of the Communist Party of the Soviet Union, asked Karunanidhi about the goals of the Dravida Munnetra Kazhagam (DMK). Karunanidhi responded that the goals were social justice in society, rationalism in culture, socialism in economy, and democracy in politics. The route to achieve these goals, he said, was via the parliament. Hailing from a community that was stigmatized by an oppressive feudal system in his hometown of Thiruvarur, he was drawn to the radical anti-caste discourse of Periyar.

As a teenager, he was an avid reader of Kudi Arasu, the Self-Respect movement's mouthpiece, and later joined its editorial team. He was 14 when he took part in the anti-Hindi agitations under the leadership of Periyar, decrying the imposition of Hindi.

The reason behind his immense popularity and the impact that he had as a political leader was the depth of his politics, which was essentially rooted in Dravidian philosophy and was centred on the welfare of the poor and the underprivileged. He fought against casteism and for social reform.

Periyar E.V.R. was the force and source for all of his progressive approaches and Anna taught him the way to adopt Periyarism in welfare schemes.



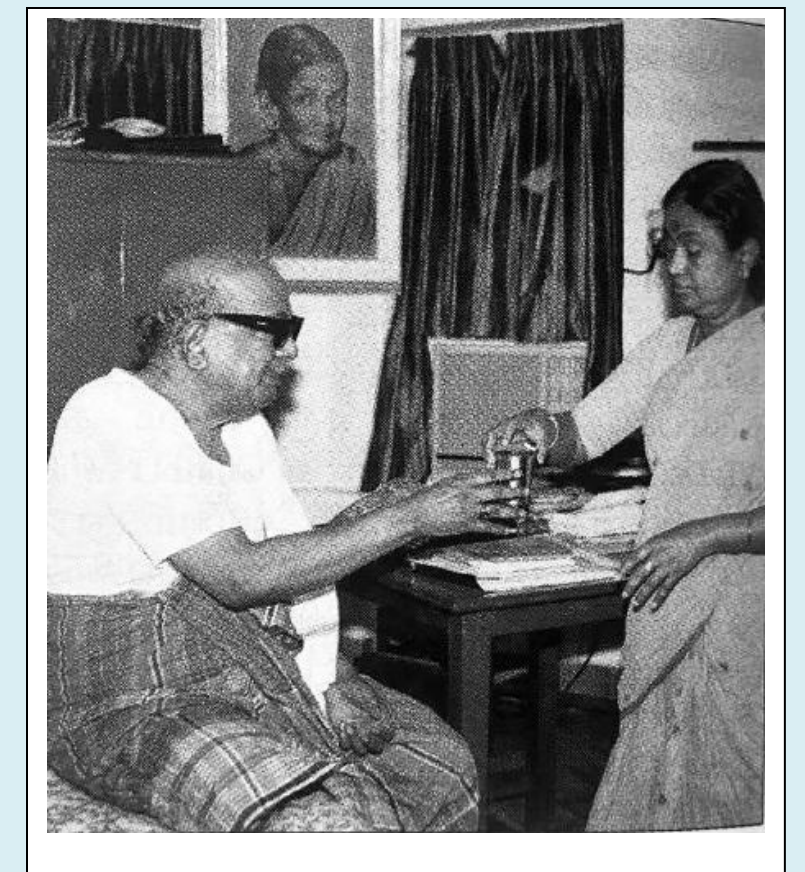
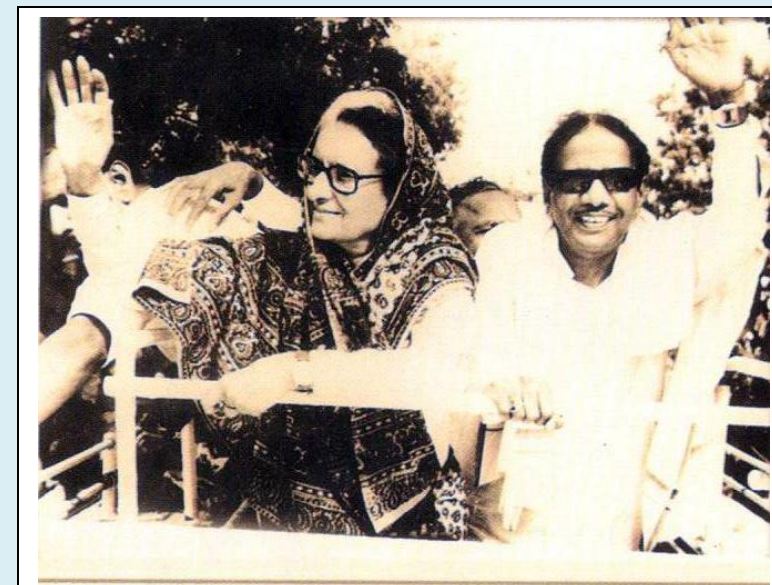
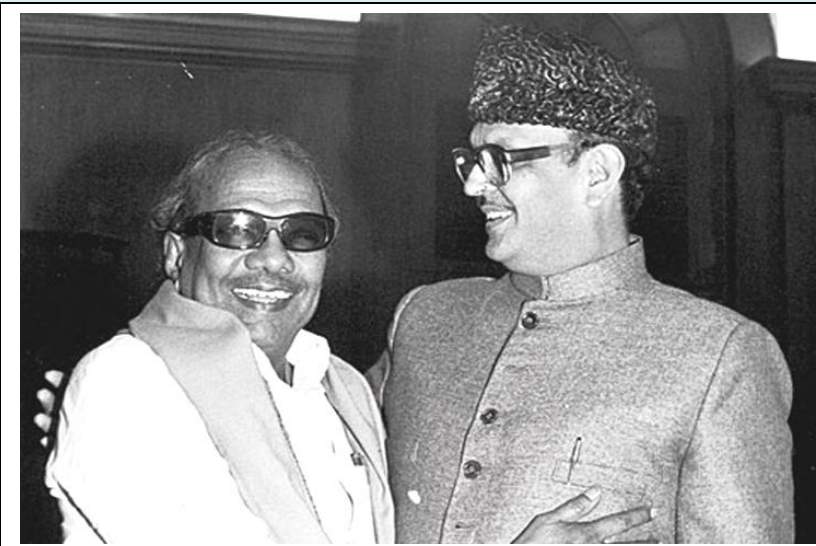
Periyar, Anna & Kalaingar, all had their reasons to enter politics. The common thread being discrimination they had faced, and the solution to it was to bring change through empowerment, change through progressiveness and emancipation of the poor and masses. Periyar became an ideological bedrock for the next generation of leaders to follow steadfastly, without excuses, to build an equitable and socially just society. Anna adapted and abandoned those ideas which were not suited to the times (demand of Dravida Nadu etc.) and blended politics of Tamil Nadu with the politics of Delhi. His politics contributed significantly to the voice of strengthening state's rights and federal structure of India. Anna's tenure was short-lived, but his impact, his vision outweighs the duration of him as Chief Minister.

The baton went to Kalaingar Karunanidhi, who over next five decades weaved a beautiful yet delicate thread between ideology, welfare policies and sound economics that propelled Tamil Nadu up the economic ladder of India. Propelling Tamil Nadu His love for Tamil is well documented. He used it as a tool to bring people under one umbrella. Since Tamil was one of the pillars of his politics, it was an inclusive one. It cut across all castes and religions who shared the love for the language. A tribute to his rationality based politics was the tweet by the acclaimed scientist MS Swaminathan who termed Kalaingar as 'Scientist of Scientists' and mentioned how he welcomed any initiatives for research and science.

Empathy was his other pillar which ensured that the unheard and the marginalized voices of the society found in him, a listener. In 2006, he established over 30 welfare boards, which were tasked with engaging with the marginalized sections (transgenders, persons with disabilities, workers etc.) of the society in framing policies for themselves. The welfare board established for transgenders was the first in the country, much before the famous ruling of NALSA vs Union Of India case. The reservations at 69%, barring the criticism, took one step closer to a socially just society where large sections of the people got representation and opportunities. The far-reaching consequence of which was that business flourished by tapping the broader consumer base of Tamil Nadu.

While the above mentioned were for the marginalized, initiatives on Education (primary & higher) and reducing out of pocket expenditure for health were also significant. The healthy and the educated population capitalized on the opportunities the industries provided. The marginalized, the disabled, the masses, the poor and the wealthy, all had a fair chance at the available prospects.

Courtesy: <https://thelogicalindian.com/opinion/karunanidhi/>



Shining as a Sun forever!

----Maraimalai Ilakkuvanar

How to sing the praise of Karunanidhi

Our acclaimed leader and adored guide!

An amazing wonder in the political history

A morning star of modern literature!

A turning point in Tamil cinema!

A hallmark of provoking prose!

A guiding light for inspirational journalism;

A workshop of stimulating poetry;

A manual of awesome oration;

An encyclopedia for administrative skills;

A guiding star to the direction of welfare state;

A glowing sun which drove the darkness of poverty and ignorance;

A pleasant moonlight even for enemies;

A springing fountain of classical Tamil;

A golden throne for street-driven third gender;

A donated heart for the differently abled;

An abode for the poverty-stricken handloom weavers;

A cool resort even for wrong-doing political opponents;

A cuckoo ever-singing the praise of Anna!

A roaring lion intimidating the enemies of Tamil;

A dedicated younger brother of Anna

Cherishing the sublime values in politics!

A leader who was always after cadres;

A volunteer who cared for volunteers;

Whenever and wherever there was a problem

The affectionate comrade who rushes to help the people;

A modern age Pandya king continuously surrounded by scholars;

An advocate of state autonomy;

A sincere devotee of India's integration;

Always a leader and uncrowned monarch of Tamils;

Never went after the millionaires!

Always cared to associate with him

the millions under poverty line!

With an eye on pragmatic plans

Attention on the ways to accomplish schemes

Strained every nerve with a futuristic vision!

The mighty time cannot devour his memories!

He steers our hearts without any pause

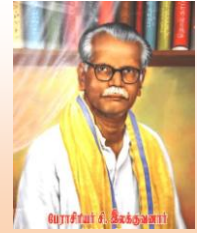
Leading to the goal of welfare economy!

He will be shining as a sun forever!



THIRUKKURAL EXPRESS

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Honorary Editors: Thirukkuralar Dr. R. Prabhakaran & Dr.Chandrika Subramanian

Executive Editor: Dr.Maraimalai Ilakkuvanar

Thiruvalluvar Era: 2054 –Aani-3

C.E.:2023-June-18

To our beloved Thalapathiyar and Hon'ble Chief Minister of Tamilnadu
Mr. T. Muthuvelan presenting the June Issue of Kuralneri, the "**Kalaignar
Centenary Commemorative Souvenir.**" At Kobe on May 26th 2023



Reception Held in Honor of CM of Tamilnadu Hon'ble M.K. Stalin

Indian Community in Kansai Organized Gathering at The India Club, Kobe

Kobe, May 26th, 2023 -

The Indian Community in Kansai came together to host a reception in honor of the Chief Minister of Tamilnadu, Hon'ble. M.K. Stalin. The event, held at The India Club in Kobe, was a grand affair attended by a gathering of 120 distinguished guests. The reception, organized by the Consulate General of India (CGI), Osaka-Kobe, the Indian Chamber of Commerce in Japan (ICCCJ), The India Club (IC), and the Indian Social Society (ISS), aimed to foster cultural ties and strengthen bilateral relations.

The esteemed Chief Minister, accompanied by a high-level delegation, was warmly received by Mr. Nikhilesh Giri, the Consulate General of India (CGI), Osaka-Kobe, Mr. Ram Kalani, President of the Indian Chamber of Commerce in Japan (ICCCJ), Mr. Bhaven Jhaveri, President of The India Club (IC), and Mr. Vishnu Motwani, Vice-President of the Indian Social Society (ISS).

The event commenced with the soulful rendition of the Tamil Thai Vazthu, the Tamil National Anthem, followed by an introduction in Tamil of the beloved Chief Minister by Mr. T. Muthuvelan, a Member of the Managing Committee of ICCJ and CEO of an IT Company in Japan representing the Business Professionals in Kansai. The introductory and welcome speeches were delivered by Mr. Bhaven Jhaveri, President of The India Club, the Consulate General of India, and Chief Minister M.K. Stalin himself, who expressed his gratitude for the warm reception and highlighted the importance of fostering strong ties between India and Japan.

Adding a touch of cultural diversity, Japanese dancers mesmerized the audience with a captivating Bharatanatyam dance performance. The Chief Minister and Madam felicitated the dancers, showcasing the harmonious cultural exchange between the two nations.

The reception concluded with a vote of thanks proposed by Mr. Vishnu Motwani, Vice-President of the Indian Social Society, expressing gratitude to all attendees for their presence and support.

To commemorate the event, On Behalf of the Editorial Board of Kuralneri, Dr Maraimalai Ilakkuvanar, (and his nephew) Mr. T. Muthuvelan presented the June Issue of Kuralneri, the "Kalaighnar Centenary Commemorative Souvenir."

The evening concluded on a delightful note as guests were treated to a sumptuous South Indian dinner, featuring a delectable spread of traditional dishes.

The reception organized by the Indian Community in Kansai served as a testament to the strong bonds between India and Japan, as well as an opportunity to honor the esteemed Chief Minister and celebrate the rich cultural heritage shared by the two nations.

Thirukkural: Questions and answers

-Thirukkuralaar Dr. R. Prabhakaran



48.1 Assessing the Strength

(48.1 வலியறிதல்)

Question:

What are the essential things that one should consider before launching a venture?

Answer:

Before launching any venture, consider and compare the resources required for the venture, your resources, and the resources of the enemy (competitor)

and the resources of your supporters. (Couplet – 471)

வினைவலியும் தன்வலியும் மாற்றான் வலியும்

துணைவலியும் தூக்கிச் செயல். (குறள் – 471)

Explanation:

When a king goes to war, he should consider the financial and military resources needed to win the war. He should also assess the resources available, the resources of his supporters and enemy. Then, he should decide his course of action. When a businessman wants to enter a new line of business, he should consider his strengths and weaknesses and compare them with those of his competitors. He should also consider the capabilities of his suppliers and distributors. Also, when an individual wants to achieve something, he should consider the resources needed for the task, his own resources, his competitors' resources, and the resources available from his supporters. So, this advice applies to everyone.

These days, corporate and military planners base their plans on what is known as “SWOT Analysis.” SWOT is the acronym for Strength, Weakness, Opportunity, and Threat. Though the details may vary, the basic idea of Valluvar in Couplet 471 and the SWOT analysis is very similar.

By way of explanation for this couplet, Dr. S. M. Diaz attributes the humiliating defeat of the Iraqi dictator Saddam Hussein in the Kuwait war to his failure to assess his military strength and that of the United States. If an individual's goal has anything to do with competing with others, then SWOT analysis principles are also applicable to that individual.

48.2 Assessing the Strength

(48.2 வலியறிதல்)

Question:

Is mere enthusiasm sufficient for effective performance?

Answer:

Many who do not know their strength begin enthusiastically

to act but fail in the middle. (Couplet – 473)

உடைத்தம் வலியறியார் ஊக்கத்தின் ஊக்கி

இடைக்கண் முரிந்தார் பலர். (குறள் – 473)

Explanation:

As mentioned in Couplet 471, it is essential that one should assess his strength, the strength required to perform the act, the strength of the enemy (competitor), and the strength of the supporters before venturing into action (see Section 48.1 - Assessing the Strength). At times, people get carried away by sheer enthusiasm and begin to act without assessing their strengths. In such cases, the result will invariably be a failure. History has many examples to support this assertion by Valluvar. For example, when the Americans began to fight against North Vietnam in the 1960s, they underestimated the power of the North Vietnamese guerilla war techniques and overestimated their own military superiority. The result was a dismal defeat for the USA. Recently (in 2022), when Russia invaded Ukraine, they underestimated Ukraine's ability to resist the Russian attack. Also, Russia did not expect the USA and the NATO countries to provide weapons and support to Ukraine. Although the outcome is yet to be determined, the conflict is taking much longer than what Russia expected.

48.3 Assessing the Strength

(48.3 வலியறிதல்)

Question:

What happens if someone attempts to go beyond the limits of his resources?

Answer:

Having climbed out to the end of a branch, if someone tries to

climb further, it will be the end of his life. (Couplet – 476)

நுனிக்கொம்பர் ஏறினார் அஃதிறந் தூக்கின்

உயிர்க்கிறுதி ஆகி விடும். (குறள் – 476)

Explanation:

It is true that if someone continues to climb even after reaching the end of a branch, he will undoubtedly be hurt. It is true that, in some cases, the individual might even die. So, the idea is that one should not attempt to go beyond what one's resources would allow.

It is a fact that many startup companies end up in bankruptcy after rapid expansions. A famous example of such failure is that of the computer company Compaq. In the 1980s and 1990s, the Personal Computer manufacturing company Compaq was very successful. It set records as a startup, usurped IBM as the standard-bearer in the PC market, and made sturdy, highly regarded desktop PCs and servers. The company made phenomenal profits. The Compaq management became very enthusiastic and acquired the Digital Equipment Corporation for \$9.6 billion. The product lines of DEC and Compaq did not match, and Compaq continued to lose market share and revenue. Hewlett-Packard Corporation eventually bought it out. Compaq is an example of a company that failed despite being very successful initially. So, the moral of the story is that one should carefully watch his resources before continuing to expand beyond what his resources would permit.

49.1 Timing Considerations

(49.1 காலம் அறிதல்)

Question:

Is it essential to choose the right time for a venture?

Answer:

A crow can defeat an owl in daylight; likewise, a king

needs a suitable time and place to conquer his enemies. (Couplet – 481)

Bide your time like the stork waiting for its prey. Like

the stork, when the time is right, act swiftly and firmly. (Couplet – 490)

பகல்வெல்லும் கூகையைக் காக்கை இகல்வெல்லும்

வேந்தர்க்கு வேண்டும் பொழுது. (குறள் – 481)

கொக்கொக்க கூம்பும் பருவத்து மற்றதன்

குத்தொக்க சீர்த்த இடத்து.

(குறள் – 490)

Explanation:

Choosing the right time for a venture is very important. When discussing the planning aspect of a project, Valluvar mentions that one must consider the resources, means (equipment), time, place, and nature of the project before commencing action (Couplet – 675). Military strategists carefully consider where and when to launch an attack on the enemy. In 1812, Napoleon Bonaparte decided to invade Russia during the winter season. The French soldiers could not tolerate the severe Russian winter. Also, the French army had many logistical problems because of the winter season. As a result, Napoleon's army lost 500,000 soldiers and had to discontinue the invasion and withdraw. Napoleon failed because he did not consider the right time to invade Russia. So, choosing the right time is essential for victory in a war. Choosing the right time is also crucial for businesses when considering launching a new product or building a new factory. Choosing the right time is also very important for individuals too.

To emphasize the importance of choosing the right time, Valluvar provides two examples. In Couplet 481, he says that a crow can defeat an owl during the daytime because a crow can see during the daytime, whereas an owl cannot. In Couplet 490, he cites the example of a stork that patiently waits for its prey and attacks it when the time is right. So, it is also very important for individuals to consider the right time to commence a venture.

William Shakespeare mentions the importance of timing in his play Julius Caesar. The relevant lines are as follows:

There is a tide in the affairs of men

Which, taken at the flood, leads on to fortune;

Omitted, all the voyage of their life

Is bound in shallows and in miseries.

On such a full sea are we now afloat,

And we must take the current when it serves

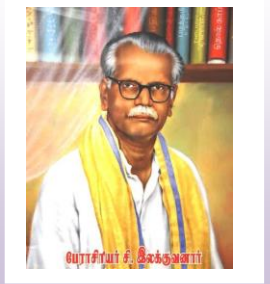
Or lose our ventures.

(William Shakespeare, Julius Caesar, Act 4, Scene 3, Lines 217 – 223)



THIRUKKURAL EXPRESS

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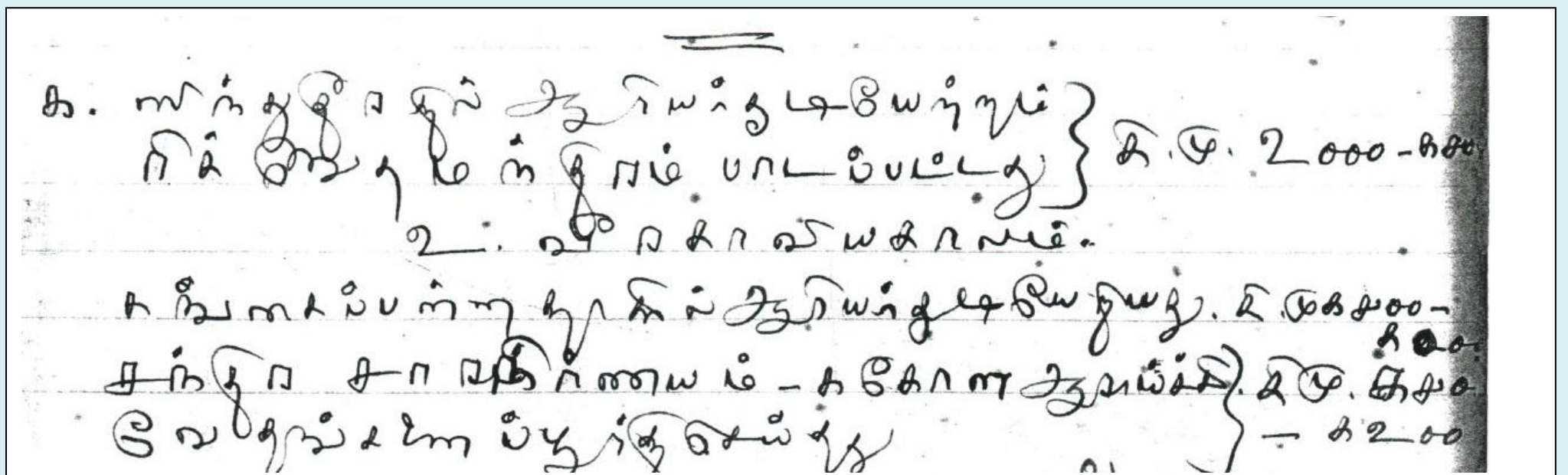
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The Diary of V.V.S.Aiyar



To the attention of Sanatana dharma specialists

10,000 years of sanatana dharma, a blatant lie!

V.V.S.Iyer the freedom fighter-creative writer-translator and commentator had written in his diary that the time of Aryan migration in Indus valley is 2000 B.C. and at Ganges plains is 400 B.C.

Compilation of Vedas fulfilled: 1400-1200 B.C.

Hereafter no more confusion! While Keezhadi shows a mature civilization during 300 B.C.the Aryans had not entered the Indian subcontinent.

Is Vallalar the pinnacle of Sanatana Dharma as told by Governor R.N Ravi?

The Governor made this remarks on June 21, 2023, while speaking during an event held at Vadalur in Cuddalore district, marking the 200th birth anniversary of Vallalar.

Do come this way

The supreme gracious glory,

which has neither beginning

nor middle nor end,

has filled my mind in mercy.

And I have become an eternal being.

And I will establish ye in the broad day light

of the one supreme ever existing.

Lord beyond, removing from you

the excrescences of caste,

dogmas and sect

The Truth is spoken,

O ye Men and Women of the world

Do come quick this way.



[Translation by A.Balakrishnan - Thiru Arutpa (1966)]

It is the clarion call from the poet-philosopher-saint Ramalinga swami, in other words, an appeal from an apostle of humanism, to the entire mankind. He wanted everyone to eschew man-made divisions in the name of religion, caste and creed.

“Vallalar (Ramalinga Pillai, Maruthur), made this revolutionary declaration in the late 19th century and ever since his spectre of Arutpa haunted throughout the length and breadth of Tamil Nadu. Though he was born on 05.10.1823 and disappeared from this World on 30th January, 1874, only for a period of half a century, his mesmeric words and deeds had a sway over the people of Tamil Nadu continues and still has substantial following of the enlightened till date. He could attack the obscurantist caste bickering and religious divides even 150 years before makes him an extraordinary human being. He was not a mere theosophist to wean persons from the material world and his teachings had relevance in his contemporary world. Of half century of his material existence during the first 40 years, after travelling widely and visiting many temples in Tamil Nadu got reflected in his hymns and verses. The last decade of his life saw a dramatic change in his outlook which based upon formless worship and his abundant love towards fellow human beings. Many of his words and deeds had remarkable influence not only on the people, but even on the colonial rulers of his time.”

The above quotation is from the judgement given in the Madras High Court in the case of “Thiru Sabanatha Oli Sivachariyar vs The Commissioner on 24 March, 2010”.

Thiru Sabanatha Oli Sivachariyar claims to be the lineal descendant of late Adoor Sabhapathy Sivachariyar and hereditary Archaga of Sathya Gnana Sabai at Vadalur.

The petitioner, Thiru Sabanatha Oli Sivachariyar, claims that Vallalar was a staunch devotee of Lord Nataraja of Chidambaram. He devoted his entire life in propagating Saivism. Vallalar had great respect for the forefather of the petitioner, i.e. Adoor Sabapathy Sivachariyar. They had discussion over various aspects of Saivism. Vallalar had number of disciples and followers, who donated lands and cash gifts. According to the petitioner, Vallalar had strong belief that Lord Siva is the only ultimate God. Vallalar wanted to establish a temple for Lord Nataraja at Vadalur with the funds donated by his devotees. The installation and consecration function were carried out by the forefather of the petitioner as per agamic rules on 25.1.1872.

It was claimed that from that day onwards, poojas were performed according to Saiva Agamic rules by Adoor Sabapathy Sivachariar. Vallalar had reposed full confidence on him and entrusted the administration of Sathya Gnana Sabai to Sabapathy Sivachariar. The said Sabapathy Sivachariar was the Managing Trustee and administrator of Sathya Gnana Sabai during his life time between 19.8.1889 and 13.11.1903. After his demise, his legal heirs were the trustees of Sathya Gnana Sabai till 1936. The fact that Vallalar had recognised Agamic form of poojas is beyond doubt as there are more evidences to prove it.”

To put it brief, Thiru Sabanatha Oli Sivachariyar wanted to put Sabai under agamic rules.

But the nature of worship as ordained by Vallalar himself, dated 18.7.1872, which was published by Sathya Gnana Sabai in its publication as found at pages 551 to 553 do not stand in support of his argument. The 12 rules extracted from the directive and incorporated as part of the order, are as follows:

- (i) Those persons who belonged to Sanmarga Sangam, should follow the principles of Vallalar and should not have any desire over earth, gold and woman and it is they alone can maintain the Gnana Sabai.
- (ii) Among those who are below 12 years and above 72 years alone can conduct rituals in Sathya Gnana Sabha.
- (iii) Persons who are doing the same must have purity of mind and body.
- (iv) They should, after taking bath, cover their feet with a cloth and light the Jyothi kept in a box made up of tin and glass and after going inside the room must keep it on the stage.
- (v) Once in four days, they should cover their feet with a cloth and after going inside the sanctum clean up the glass lamp as well as other places.
- (vi) They should not do other than what was stated above once inside the Sanctum.
- (vii) The key of Gnana Sabai should not be with one person permanently. After finishing it must be locked and the key should be kept in a box. Then the box also should be locked and must be kept in the golden Sabai. That room should be further locked and the key of that room should be handed over to the person guarding the place or the Administrative officer.
- (viii) Strict silence should be kept in the Sathya Gnana Sabai campus.
- (ix) Jyothi should be shown by keeping it in the box made of Tin and glass and it should be burnt with oil medium.
- (x) When Jyothi was being shown, people must stand in silence without making noise and must chant the mantra "Arutperunjyothi" "Arutperunjyothi".
- (xi) **They should not have faith in the Vedas, Agamas, Puranas and Itihas.**
- (xii) **They should have not faith in other religions, like Saivism, Vaishnavism, Vedanta and Siddhanta.**

With these directives, the impugned order came to be passed.

The eleventh and twelfth directives disprove the arguments put forth by the Sivachariyar and his request was cancelled.

Our governor should also note the above directives given by Vallalar and should not dare to utter a blatant falsehood that Vallalar followed sanatana dharma.

The four Vedas, the Agamas, and all the Sastras

do not become our own wisdom,

but remain only outside ourselves

as our wisdom for the market.

By experiencing the Absolute,

the Lord Beyond,

I have come to learn the wisdom of deathlessness.

And I have come towards the End,

where the Lord abides in mercy to all.

My Sister!

If you long for deathlessness for ever,

do not say this and that,

But, beholding the Supreme Gracious Glory,

play at ball.

[Translated by A. Balakrishnan □ Thiru Arutpa (1966)]

The translation (in simple English) of Vallalar's poem is enough to refute the Governor's misconception or mistaken belief. His attitude and approach towards the Tamil language and culture make us wonder whether he is overpowered by unwanted delusions and senseless illusions.

Better to consult a reliable psychoanalyst as soon as possible.

Withdraw your comments on Vallalar!

Tamilaga Makkal Otrumai Medai requests Governor of Tamil

Speaking at the 200th anniversary celebration of Vallalar in Vadalur, Governor R.N Ravi praised Vallalar as the pinnacle of Sanatana Dharma which has caused great shock.

Vallalar strongly opposed Vedic religious norms, caste and religious differences and created a separate religious system.

Governor Ravi's talk of Vallalar who opposed Vaidikam, as the supreme star of Sanathana, has caused a great debate.

Vallalar was against caste and religious oppression during his lifetime. Thus he formed the Samarasa Suddha Sanmarka Sangam, Sathya Darma Salai, Siddhi Valagam and Sathya Gnana Sabha.

Vallalar was the one who strongly rejected Vedic religion and Sanatana Dharma. Also, he lived and became famous as an orator and creator with a multi-faceted personality.

Vallalar was well versed in Tamil language. He contributed works including Thirumuraigal to the Tamil world. Besides being one who was educated in Tamil and was also a Tamil sentimentalist.

When Shankaracharya called Sanskrit the mother tongue of all languages, he said, "my language Tamil is the father tongue of all languages." Vallalar's response is found in the pages of history.

Vallalar was the most fiercely direct opponent of the Vedic religion.

Vallalar was a thinker and social revolutionary who planted the seeds of the Dravidian movement in Tamil Nadu before its conception.

Vallalar completely rejected the four varunas and caste structure that Sanatana Dharma emphasized.

These principles were the foundation and underpinning of Father Periyar and the Dravidian movement. Vallalar is the embarrassment of Sanatana!.

Governor R.N Ravi's talk of Vallalar as the supreme star of the Sanatana is a blatant diversion.

The Governor of Tamil Nadu is deliberately and purposefully challenging the sentiments of the people of Tamil Nadu by making absurd comments and making Sanatana preaching. R.N Ravi's sleazy propaganda showing the white-clad Vallalar as a saffron-wearing campaigner... the ultimate absurdity is strongly condemned.

The Governor made the remarks on June 21, 2023, while speaking during an event held at Vadalur in Cuddalore district, marking the 200th birth anniversary of Vallalar.

"The Governor does not know the basic difference between samarasa suddha sanmarkka neri espoused by Vallalar and sanathana dharma," said Mr. Thennarasu in a tweet on Thursday, June 22, 2023. He added that Mr. Ravi was distorting the path shown by Vallalar.

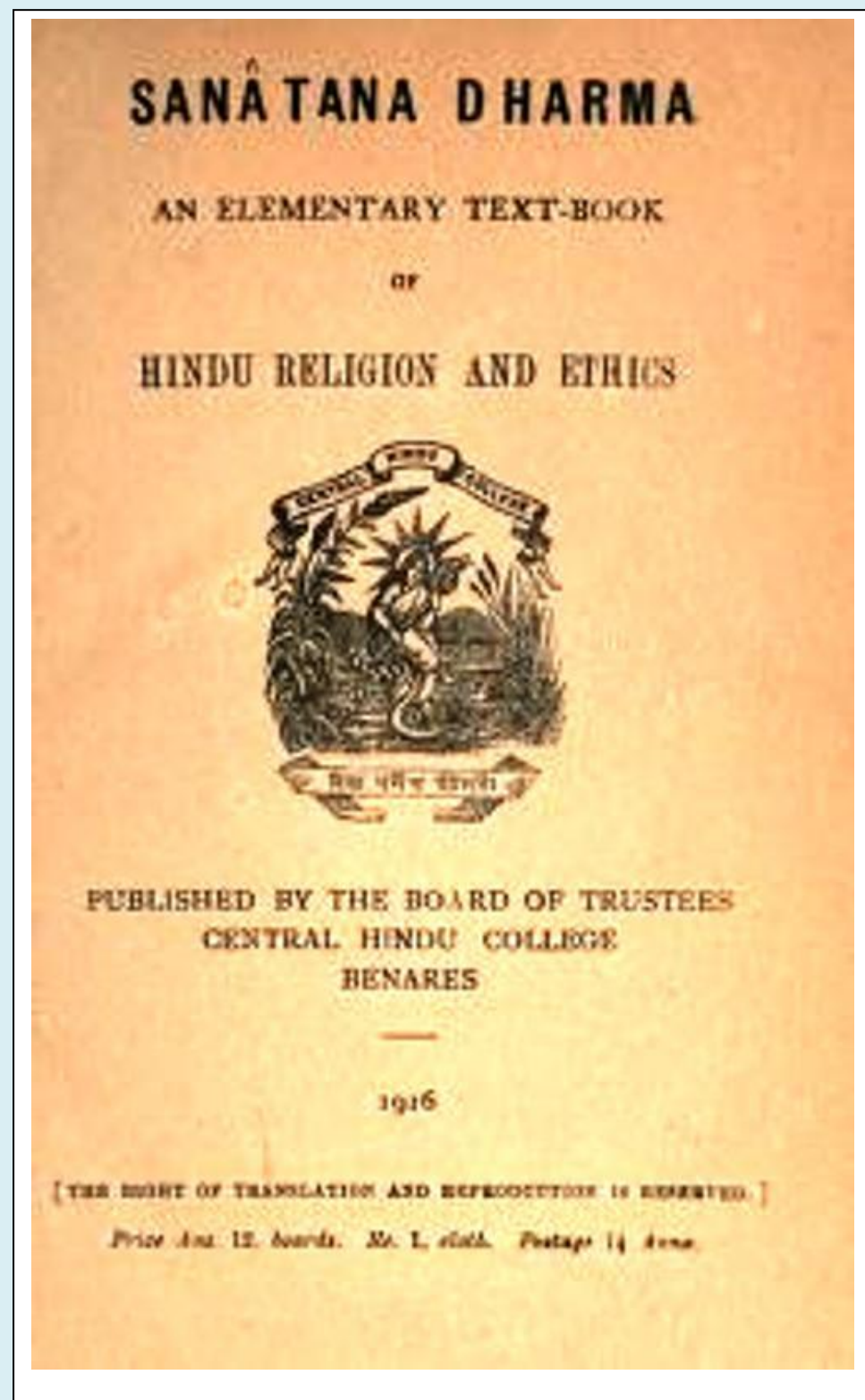
"Just because he has the special blessings (thanipperum karunai) of the Union Government, the Governor seeks to convert the Raj Bhavan into a tent of sanathana dharma. His views should be rejected," Mr. Thennarasu said. HR&CE Minister PK Sekarbabu told reporters in Vellore, "Vallalar has advocated spiritual philosophy encompassing all living beings on earth and this can be understood well with his spiritual verses. But, the governor has tried to drag Vallalar into the confines of Sanatana Dharma. This only shows the governor is ignorant (of the philosophy espoused by Vallalar)." Mr. Venkatesan, who represents the CPI(M), said the Governor had called Vallalar the "supreme star of sanathana dharma" though the latter opposed religious practices and varnashrama dharma.

"The practices of religion that enjoyed respect have died; the false liking for varnashrama has also fallen by the wayside," said Mr. Venkatesan recalling the verses of Vallalar. Vallalar stood against 'Varnashrama Dharma' and spoke against it to his teachers. But, the governor has described Vallalar as the supreme star of Sanatana Dharma. "Saint poets Tiruvalluvar and Vallalar are two revolutionary voices you cannot swallow," Venkatesan said, adding that these two had chased away Sanatana Dharma. "Mr. Governor, both Tiruvalluvar and Vallalar were voices of revolt. They were the voices that chased away sanathana dharma," he said.-

Dravidar Kazhagam president K Veeramani said the governor is trying to distort the teachings of Vallalar and trying to convert a 'white-dress-clad Vallalar' into a 'saffron-dress-clad sanatani' and everyone should condemn this. Veeramani also quoted extensively from verses of Vallalar to show that the saint-poet was totally against Sanatana Dharma and religions. **A convention organized by Tamilaga Makkal Otrumai Medai, a meet aimed at protecting temples through HR & CE, demanded that the governor withdraw his comments on Vallalar. It passed a resolution stating that it is an ideological theft to call a man who fought inequality as the epitome of sanatana.**[June 23, 2023 – CHENNAI-The Hindu]

What is Sanatana Dharma?

With this question I browsed the web and got a Textbook on Sanatana Dharma!

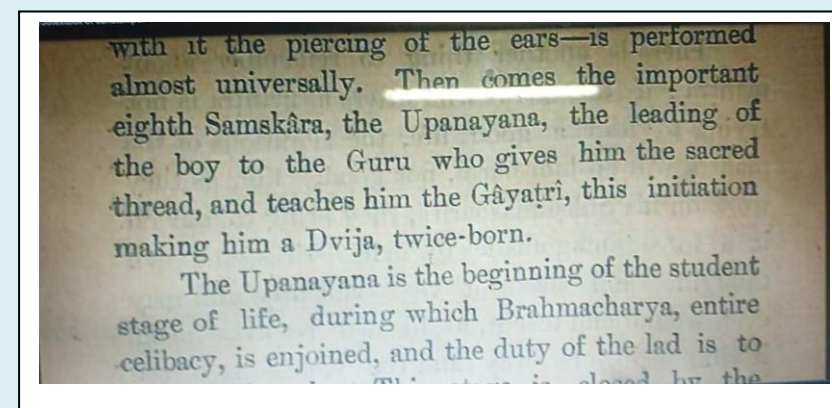
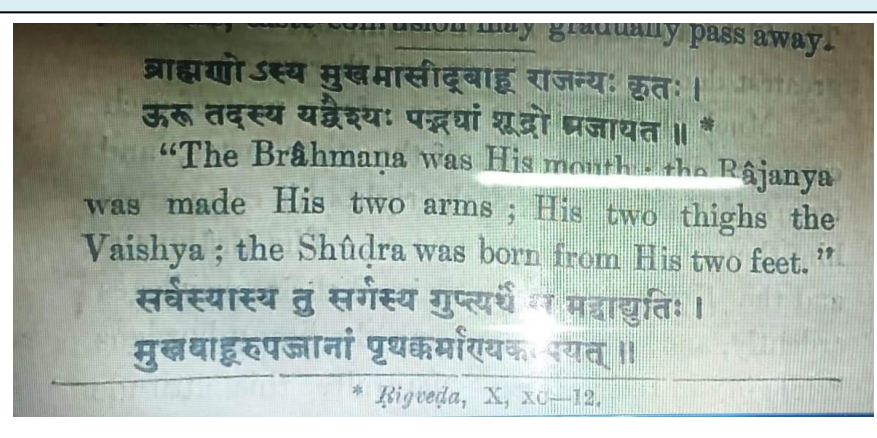


More than a century old book prescribed and published by the Central Hindu College, Benares.(1916)

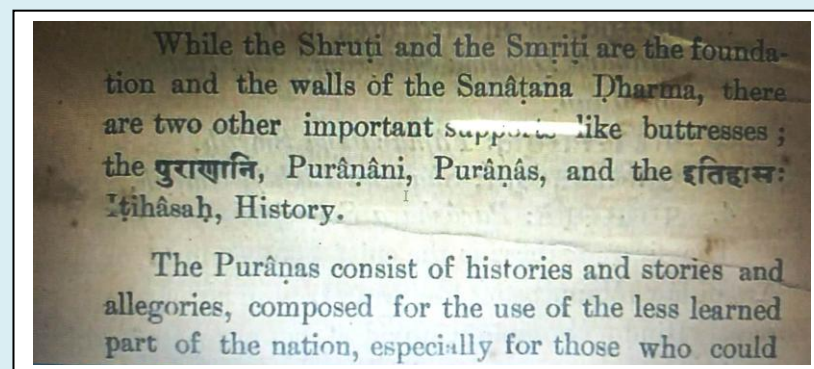
A cursory reading of this book revealed that Sanatan Dharma is Arya dharma and this book is an instruction manual for Arya Dharma..Quite often we see the term Aryan and it is told to Aryan students.

Here we see a lesson titled “Four varnas” and another lesson on “Four castes”

Among the Samskaras Upanayana is described as an important one.



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Sanatana Dharma is a rigid compartmentalization of four varnas under the leadership of Brahmins and nothing else.

Questions and Answers in Thirukkural

Thirukkuralaar R.Prabhakaran

(Maryland,U.S.A.)



50.1 Consideration of Location

(50.1 இடன் அறிதல்)

Question:

Is it essential to consider the location before starting a venture?

Answer:

The crocodile will win over other animals in deep water.

But on land, other animals will kill the crocodile. (Couplet – 495)

As ships cannot sail on land, the strong-wheeled chariot

cannot run on the sea. (Couplet – 496)

A fierce elephant that has faced warriors with spears

can be killed by a fox if it is stuck in marshy ground. (Couplet – 500)

நெடும்புனலுள் வெல்லும் முதலை அடும்புனலின்

நீங்கின் அதனைப் பிற. (குறள் – 495)

கடலோடா கால்வல் நெடுந்தேர் கடலோடும்

நாவாயும் ஓடா நிலத்து. (குறள் – 496)

காலாழ் களரில் நரியடும் கண்ணஞ்சா

வேலாள் முகத்த களிறு. (குறள் – 500)

Explanation:

In Couplet 675, Valluvar mentions that when one is planning a project, the five things he should consider are: resources, equipment, time, task, and location. When a king prepares for war, he would consider the ideal location to fight the enemy. He would choose a location that is favorable for him and a disadvantageous one for his opponent. When an industrialist wants to build a manufacturing plant, he would consider the location where the raw materials are available, where the labor is not too expensive, and perhaps where the local government may give some tax concessions. When a businessman plans to launch a new product in the market, he will select a suitable location for test marketing. Marketing professionals say that “product, price, promotion, and place” are the 4Ps of marketing that should be considered when a product is introduced in the market. When people want to build a house, they consider factors like the neighborhood, schools, property tax, shopping facilities, etc. So, Valluvar is correct when he emphasizes the importance of location for a venture.

Valluvar mentions that a crocodile is more powerful in water than on land, a ship can sail in the water, and a fox is more powerful than an elephant on marshy ground. On the other hand, a crocodile is weak on land, a chariot is incapable of sailing in water, and an elephant is vulnerable on marshy ground. So, there are locations

that are favorable and suitable under certain conditions. Therefore, to be successful, one must find a suitable location for his venture.

. 51.1 Testing and Trusting

(51.1 தெரிந்து தெளிதல்)

Question:

What are the criteria for selecting a person for employment?

Answer:

A person must be trusted after being tested on his strength with regard to virtue, wealth, love, and his fear of death.

(Couplet – 501)

A man of good family background, who shun faults and is sensitive to public censure, is the right man to be chosen.

(Couplet – 202)

Even great scholars who are free from faults are not totally free from ignorance.

(Couplet – 503)

அறம்பொருள் இன்பம் உயிரச்சம் நான்கின்

திறந்தெரிந்து தேறப் படும். (

குறள் – 501)

குடிப்பிறந்து குற்றத்தின் நீங்கி வடுப்பரியும்

நாணுடையான் கட்டே தெளிவு. (

குறள் – 502)

அரியகற்று ஆசற்றார் கண்ணும் தெரியுங்கால்

இன்மை அரிதே வெளிறு. (

குறள் – 503)

Explanation:

Before hiring someone, first and foremost, it is crucial to test whether he is honest, reliable, and has moral character. It is also essential to ascertain his attitude towards wealth. It is true that most of us are interested in accruing wealth. Accruing wealth by righteous means is perfectly acceptable behavior. But some people are so greedy that they seek to gain wealth by unscrupulous means. Valluvar warns against hiring evil people like that. In addition to testing someone's moral character and attitude towards wealth, it is also essential to ascertain his attitude concerning his love for women. The enemy (competitor) can easily seduce people who have a weakness in sexual relationships. Finally, one who is not afraid of death should not be trusted because they might go to any extent to accomplish their objective.

51.2 Testing and Trusting

(51.2 தெரிந்து தெளிதல்)

Question:

What are some of the mistakes and consequences of hiring the wrong people for jobs and not trust the ones who have been hired after testing thoroughly?

Answer:

Do not hire men who have no attachments and relatives,

for they will not be ashamed of disgrace. (Couplet – 506)

Choosing ignorant men out of affection is the height of folly. (Couplet – 507)

Choosing strangers without testing them will bring endless troubles, even to one's progeny. (Couplet – 508)

Do not hire anyone without testing. Once an individual is hired, do not hesitate to assign appropriate duties to him. (Couplet – 509)

Trusting someone without testing and suspecting those already tested will cause endless troubles. (Couplet – 510)

அற்றாரைத் தேறுதல் ஒம்புக மற்றவர்
பற்றிலர் நாணார் பழி. (குறள் – 506)

காதன்மை கந்தா அறிவறியார்த் தேறுதல்
பேதைமை எல்லாந் தரும். (குறள் – 507)

தேரான் பிறனைத் தெளிந்தான் வழிமுறை
தீரா இடும்பை தரும். (குறள் – 508)

தேறற்க யாரையும் தேராது தேர்ந்தபின்
தேறுக தேறும் பொருள். (குறள் – 509)

தேரான் தெளிவும் தெளிந்தான்கண் ஐயுறவும்
தீரா இடும்பை தரும். (குறள் – 510)

Explanation:

Valluvar believes that since people who have no attachments and relatives will not be ashamed of disgrace, they should not be hired. Also, according to Valluvar, people should be hired only on the basis of their merits and expertise and not on other considerations such as personal likes and favoritism. He is strongly in favor of testing before trusting anyone for a position. He warns that hiring people without testing them will lead to endless troubles.

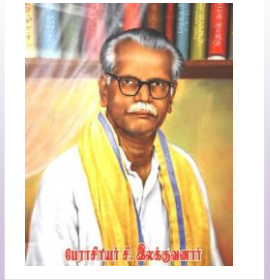
The selection process for employing someone should be done systematically, following all the necessary procedures. Once selected after all the tests, the individual should be entrusted with the work for which he was selected. After being tested and selected and a suitable position is assigned, the employee should be trusted to perform his duties. Doubting an employee's ability to perform the assigned duties will cause endless troubles. The endless troubles mentioned by Valluvar could include the employee losing his confidence and motivation to do his job. When an employee fails to do his task, other associated tasks will be delayed or will not be done. So, when an employee fails to complete his task, it could affect the overall performance of the enterprise.

It is interesting that Valluvar has thought extensively about human resource issues. His ideas about the hiring process are still valid. When a corporation hires an executive, it is customary to check his academic and professional background and past performance. In many corporations, they conduct personality assessment tests like the Briggs-Myers test and other psychological evaluations to determine the suitability of a candidate for high-level positions. The US government conducts additional tests for candidates seeking employment in the defense and law enforcement sectors.



THIRUKKURAL EXPRESS

KuralNeri in English: Founder: Dr.S.Ilakkuvanar



Fortnightly Published every first and third Sundays

Honorary Editors: Thirukkural Dr. R. Prabhakaran & Dr.Chandrika Subramanian

Executive Editor: Dr.Maraimalai Ilakkuvanar

Thiruvalluvar Era: 2054 Aani-31

C.E.:2023- July- 16

Dr. Armoogum Parsuramen

On a mission to get proclamation of Thirukkural as a “Book of Universal Literature” by UNESCO



Dr. Armoogum Parsuramen (born in 1951) is a Mauritian politician, social worker, and former minister. His ancestors migrated to Mauritius from Tamil Nadu many years ago. After completing his secondary education at Friendship College (Goodlands) and Bhujoharry College (Port Louis), he started working as a teacher at Friendship College while continuing his tertiary education at the University of Mauritius. In 1978 he graduated with a Bachelor of Arts (BA) degree in Administration.

Dr.Parsuramen's political career started as president of the Village Council of Petit Raffray in 1978. In 1979 he became president of the Northern District Council. He was elected to Mauritius parliament for the first time in 1982. He was again elected to parliament at the 1983, 1987, and 1991 general elections. During the four consecutive terms in office, Dr. Parsuramen served as Minister of Education, Arts and Culture, and Minister of Education and Science. As Minister of Education, Arts and Culture and Minister of Education and Science he provided excellent leadership in the field of education and he has been credited with being the architect of the Mauritian 10-Year Education Master Plan, which spearheaded the development of Mauritius Education system. After highly appreciated services in Mauritius, Dr. Parsuramen became a dedicated and renowned International Civil Servant. He joined the World Bank in 1997, as Education Policy Advisor and Coordinator of the education component of the United Nations Special Initiative for Africa (UNISA) administered by the World Bank. In 1998, he was appointed Director of UNESCO's Division for the Renovation of Secondary and Vocational Education; and in 2000 he became Director of the same organization's Regional Bureau for Education in Africa before returning to UNESCO Headquarters in Paris in 2004 to lead both the Secretariat of UNESCO Executive Board and that of its Governing Bodies; serving therefore as Secretary of both the Executive Board and the General Conference. In 2009, Dr. Parsuramen was appointed Director of UNESCO, New Delhi Office and Representative to Bhutan, India, Maldives, and Sri Lanka, where he served tirelessly until June of 2011 when he retired and returned home to Mauritius.

In 2011 Dr. Parsuramen founded the Global Rainbow Foundation to assist people with paraplegia and disabled Mauritians to purchase prosthetics at low prices. He also started his campaign against the prevention of amputations. In addition to his involvement in the Global Rainbow Foundation, he enthusiastically serves in several capacities in various non-profit organizations. His current assignments include the following:

Founder-President University of Third Age (Mauritius) (a charitable trust)

Chairman University of Mauritius Convocation 2016

Honorary Chairman, Gandhi Breed Ashram, Petit Raffray, Mauritius

Chairman, International Committee of We Care Film Festival on disability issues

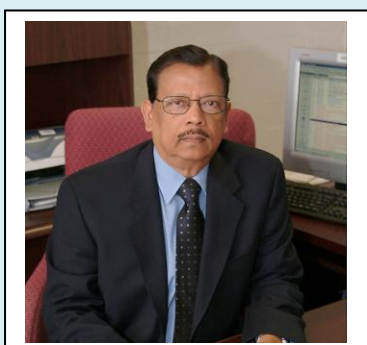
Member of Governing Board, Institute of Asian Studies, Tamil Nadu, India

Member of the Executive Council, Council of Religions, Mauritius

Member of the Governing Board, Study International School, Pondicherry, India

Trustee Srinivasa Ramanujan Trust (Mauritius)

Dr. R. Prabhakaran -A Missionary of Thirukkural in U.S.A.



Dr. Prabhakaran was in Mannargudi, Tamil Nadu. He graduated with a B.Sc. degree in Mathematics from University of Madras , Chennai, and M.Sc. degree in Mathematics from Annamalai University. Chidambaram. After working as a lecturer in engineering colleges in Tamil Nadu for six years, he migrated to the USA and obtained his M.S. and Ph.D. in Computer Science and MBA in Information Management from U.S. universities. He has held senior positions in private companies, and he has also managed and directed Supercomputing facilities in NASA and U.S. Army.

We are pleased to invite you to the 28th International Online Conference on Thirukkural and UNESCO for World Peace.

Date & Time: Saturday 15th July 2023,

INDIA: 6:00 PM (IST)

USA: 8.30 AM (EST)

Mauritius: 4:30 PM (MUT)

Topic: "Valluvar's Ten Commandments for Good Governance"

Chief Guest:Dr. R. PRABHAKARAN

Coordinator for International Conferences on Thirukkural,
Puaranaanuuru and Kurunthokai

Join Zoom Meeting

<https://us02web.zoom.us/j/89482611549?pwd=Nnp6ZmUzK1hTU2piblVrcjI5LzdTQT09>

Meeting ID: 894 8261 1549

Passcode: 913403

Prof. Armoogum Parsuramen

Founder-President

International Thirukkural Foundation

Dr. Prabhakaran is deeply involved in Tamil language, Tamil literature, Tamil culture, and the welfare of Tamil people. He has served as President of the Washington Tamil Association, Secretary of the Tamil Nadu Foundation, and Vice President of the Federation of Tamil Sangams of North America (FeTNA).

In 2003, Dr. Prabhakaran founded the Tamil Literary Study Group in Washington, D.C. Under the auspices of this group, he conducted classes to teach Tamil literary classics such as Thirukkural, Puranaanuuru, Kurunthokai, Silapthikaram, History of Tamil Literature, Naaladiyaar, etc. The Tamil Literary Study Group in Washington, D.C., which Dr. Prabhakaran started, serves as a model for the Tamils in many cities in the United States to gather and study Thirukkural and Sangam literature.

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Thirukkural :Questions and Answers in Thirukkural

-----Thirukkuralaar Dr.R.Prabhakaran

53.1 Cherishing the Close Ones

(53.1 சுற்றந்தழால்)

Question:

What is the benefit of acquiring wealth?

Answer:

To be surrounded by those dear and near to us is the benefit of having acquired wealth. (Couplet – 524)

சுற்றத்தால் சுற்றப் படஒழுகல் செல்வந்தான்

பெற்றத்தால் பெற்ற பயன் (குறள் – 524)

Explanation:

Those who acquired wealth should share their wealth and maintain a good relationship with those who have been helpful to them. If an individual shares his wealth and is generous in giving gifts to those close to him, he will be surrounded by his associates, relatives, and friends and can continue to get their support. So, being surrounded by close ones is the benefit resulting from having acquired wealth.

53.2 Cherishing the Close Ones

(53.2 சுற்றந்தழால்)

Question:

What is the best way to maintain and enjoy the company of close ones?

Answer:

There is nothing in this world like offering generous gifts and avoiding anger to maintain and enjoy the company of close ones.

(Couplet – 526)

பெருங்கொடையான் பேணான் வெகுளி அவனின்

மருங்குடையார் மாநிலத்து இல்.

(குறள் – 526)

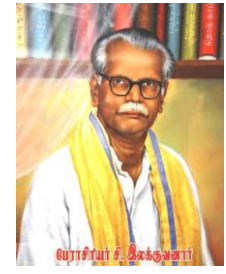
Explanation:

Our family members, relatives, friends, coworkers, and other associates can be considered close ones because we interact with them frequently. Valluvar suggests two things that will help to enjoy the company of the close ones. First is being generous in giving gifts. The second is not being angry. It is not very pleasant to be around angry people. People tend to stay away from angry people. Of course, offering generous gifts with sincere affection will definitely help to make others happy. When others are happy, they tend to associate and interact with us with great enthusiasm.



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C.E.:2023- August- 6

"Tirukkural is guiding all of us for centuries."

President Droupadi Murmu at the Convocation of the University of Madras



The 165th convocation of the University of Madras

The 165th convocation of the University of Madras took place today, graced by the presence of Chief Guest President Droupadi Murmu. The esteemed ceremony witnessed the conferral of more than one lakh degrees to deserving graduates. During her address, the President highlighted the vital role of educated women in shaping the nation's future.

She underlined that educated women can significantly contribute to the economy, provide leadership in diverse sectors, and create a positive impact on society.

A COMMITMENT TO GENDER EQUALITY

The University of Madras, known for its commitment to gender equality, currently boasts an enrollment of approximately 1.85 lakh students, with more than 50 percent of them being girls. President Murmu praised the university as a shining example of promoting equal opportunities for women in education.

The President said, "We are investing in the progress of our nation" by investing in the education of girls. Educated women can make greater contributions to the economy, provide leadership in various sectors, and make a positive impact on society, she underlined.

PRESIDENT EXTENDED WISHES TO GRADUATING STUDENTS

Congratulating the graduating students, Murmu said this region has been a cradle of civilisation and culture. "Tirukkural is guiding all of us for centuries."

The President also highlighted the great bhakti tradition of poetry that originated in Tamil Nadu and was embraced across the nation by wandering saints. The exquisite temple architecture, statues, and sculptures of Tamil Nadu were recognised by President Murmu as tributes to human excellence.

Thirukkural Missionary Dr.R.Prabhakaran

International Thirukkural Foundation (Mauritius)
In Association With
Tamil Valarchi Manram (Australia), Voice of Valluvar Family (India), www.ValaiTamil.com

**THIRUKKURAL AND UNESCO FOR WORLD PEACE
INTERNATIONAL THIRUKKURAL CONFERENCE
Monthly Talk Series (English)**

29 Valluvar on Love and Compassion

**SATURDAY
12th August 2023**

zoom
Meeting ID: 857 8709 2427
Passcode: 937459

**08:30 AM (EST)
04:30 PM (MUT)
06:00 PM (IST)**

CHAIR OF THE CONFERENCE

Dr. A. PARSURAMEN
President - International Thirukkural Foundation
Former Education & Science Minister- Mauritius
Former UNESCO Director.

CHIEF GUEST

Dr. R. PRABHAKARAN
Coordinator
for International Conferences on
Thirukkural, Puranaanuuru and Kurunthokai

LIVE at www.ValaiTamil.TV | www.YouTube.com/ValaiTamil | www.FB.com/ValaiTamil

Dr. Prabhakaran was in Mannargudi, Tamil Nadu. He graduated with a B.Sc. degree in Mathematics from University of Madras , Chennai, and M.Sc. degree in Mathematics from Annamalai University. Chidambaram. After working as a lecturer in engineering colleges in Tamil Nadu for six years, he migrated to the USA and obtained his M.S. and Ph.D. in Computer Science and MBA in Information Management from U.S. universities. He has held senior positions in private companies, and he has also managed and directed Supercomputing facilities in NASA and U.S. Army. Dr. Prabhakaran is deeply involved in Tamil language, Tamil literature, Tamil culture, and the welfare of Tamil people. He has served as President of the Washington Tamil Association, Secretary of the Tamil Nadu Foundation, and Vice President of the Federation of Tamil Sangams of North America (FeTNA).

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Thirukkural :Questions and Answers in Thirukkural

-----Thirukkuralaar Dr.R.Prabhakaran

54.1 Against Forgetfulness from excessive joy

(54.1 பொச்சாவாமை)

Question:

What is worse than excessive anger?

Answer:

Worse than excessive anger is the neglect that arises from excessive joy. (Couplet – 531)

இறந்த வெகுளியின் தீதே சிறந்த

உவகை மகிழ்ச்சியிற் சோர்வு (குறள் – 531)

Explanation:

Anger has many consequences. Those who frequently become angry may develop serious health issues, including high blood pressure. Also, anger may affect relationships with friends and relatives. Forgetfulness is a common occurrence in the lives of most people. But the forgetfulness referenced by Valluvar in couplet 531 is the negligence of duty due to excessive indulgence in joyful activities. For example, if a king indulges excessively in regal pleasures, music, fine arts, and sex, he is likely to neglect to protect himself and his country. The famous anecdote about the Roman emperor Nero fiddling while Rome was burning is an example of neglecting one’s duty. If an individual engages in drugs and alcohol, he is likely to neglect his duties. The consequence of this type of negligence will be more severe than the ones from excessive anger.

54.2 Against Forgetfulness from excessive joy

(54.2 பொச்சாவாமை)

Question:

What should one do when one's mind is exhilarated with joy?

Answer:

One should think of those ruined

by neglect when his mind is exhilarated with joy. (Couplet – 539)

இகழ்ச்சியின் கெட்டாரை உள்ளாக தாந்தம்

மகிழ்ச்சியின் மைந்துறும் போழ்து. (குறள் – 539)

Explanation:

When someone is elated with joy, he should think of others who have been ruined by neglect due to excessive joy. In another couplet in the Chapter on Abstinence from Liquor (Chapter – 93), Valluvar makes a similar statement. There he asks, “When a man is sober and witnesses the condition of a drunken person, why does he not realize the ill effects of drinking?” Both situations are somewhat similar. The drunken man might be so complacent about his mental acuity that he might think that he might not behave like other drunkards when he is drunk. Likewise, the one who is thrilled with joy might believe that he will never neglect his duties and that he will not be ruined. The elated one with joy is quite likely to neglect his duties. So, he should be aware of the possibility of forgetfulness due to excessive joy.

54.3 Against Forgetfulness from excessive joy

(54.3 பொச்சாவாமை)

Question:

What is the best way to achieve a goal?

Answer:

It is easy to achieve your goal, provided you keep it in your mind persistently (Couplet- 540)

உள்ளியது எய்தல் எளிதுமன் மற்றுந்தான்

உள்ளியது உள்ளப் பெறின். (குறள் – 540)

Explanation:

In order to be successful in life, one should have a goal in mind and work towards that goal. The more often one thinks about the goal, the desire to achieve that goal will become more intense. The more the desire to achieve that goal, the more motivation to work towards that goal will also increase. The increased motivation will result in persistence in efforts towards that goal. Persistent efforts will help to achieve the desired goal. Many successful people have achieved their goals by persistently thinking about them and constantly working hard towards them.

55.1 Just Rule

(55.1 செங்கோன்மை)

Question:

What is the best way to administer justice?

Answer:

Enforcing the laws justly with thoughtful consideration, searching inquiry, impartiality, and consultation with experts is the proper way to administer justice. (Couplet – 541)

ஓர்ந்துகண் ணோடாது இறைபுரிந்து யார்மாட்டும்
தேர்ந்துசெய் வஃதே முறை. (குறள் – 541)

Explanation:

During the days of the monarchy, the king had the executive, judiciary, and legislative powers. He decided the law of the land. He was responsible for law and order in the country. When someone committed a crime, the king was supposed to determine the punishment and ensure that the proper sentence was carried out. In couplet 541, Valluvar says that the king should not show any favoritism towards the criminal, consult the law and the legal experts, if necessary, and use his authority to order proper punishment. The advice offered by Valluvar is equally applicable to the judges of the present day.





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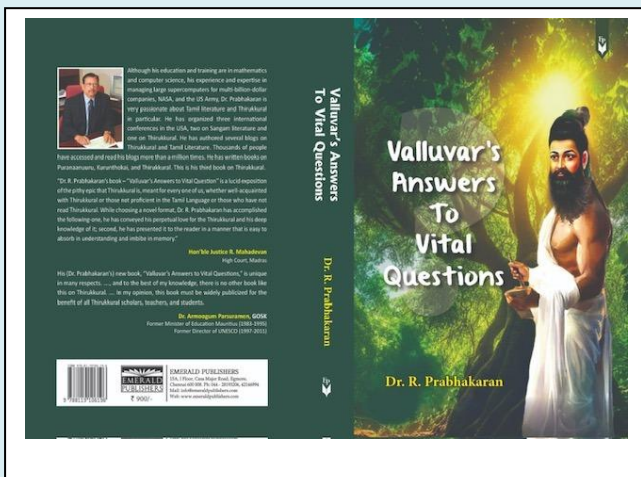
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Thiruvalluvar Era: 2054 Aavani-3

C.E.: 2023- August- 20

Thirukkuralaar's latest book-"Valluvar's Answers to Vital Questions,"

A Magic wand to extract precious gems from the Treasure



The honorary editor of our Thirukkural Express, Dr. R. Prabhakaran's passion for Thirukkural, is evident from his relentless efforts and his single-minded focus and ceaseless energy toward its promotion in every which way possible. Dr. Prabhakaran was introduced to Thirukkural by his father at the early age of eight. He learnt and memorized several kural. What he learnt and internalized at that age has

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always been the guiding light in his life. He has always been concerned that although Thirukkural contains immortal wisdom that offers a universally applicable guide to the art of living for the entire humanity, it has still not reached millions of people in India and abroad. So, he made it his mission to promote Thirukkural, and he has worked tirelessly to accomplish his mission. Twenty years ago, he formed a Tamil Study Group in Washington, D. C. and taught Thirukkural to all those who wanted to learn. He has conducted several seminars on Thirukkural in the USA. He organized the first International Thirukkural Conference in the Washington D.C. area. That was the first international conference on Thirukkural ever held in the Western world. He installed the first statue of Thiruvalluvar in the USA. He has delivered numerous lectures in English and Tamil on Thirukkural on radio, television, and the internet. In addition to writing many essays, he has several blogs on Thirukkural to his credit. He has conducted the Thirukkural Essay Competition for High School students in the USA and distributed thousands of dollars as prizes to the winners. He has even officiated a wedding based on Thirukkural. He is actively involved in a committee to get UNESCO's recognition for Thirukkural as a "Book of Universal Literature." To promote Thirukkural, he plans to produce a documentary on Thirukkural in English and other languages of the world.

In 2019, Dr. Prabhakaran published his first book on Thirukkural, "The Ageless Wisdom (As Embodied in Thirukkural)," which received an overwhelming response in India and abroad. As a result of its popularity, it is now being translated into French. In response to the readers' request, Dr. Prabhakaran published his next book on Thirukkural, "புதியபார்வையில்திருக்குறள்." This book is more elaborate and contains more essays on Thirukkural than his previous book. Recently, he has published yet another book titled "Valluvar's Answers to Vital Questions," on Thirukkural in a question-and-answer format. In this book, the author raises hypothetical questions and finds relevant answers to those questions from Thirukkural. In this manner, the book explains the kurals in the first two parts of Thirukkural, viz, Virtue and Wealth. Explanations are based on current events, history, the author's personal experiences, and Tamil literature.

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Dr. Prabhakaran's new book is his latest attempt to promote Thirukkural among the younger generation Tamils and non-Tamils. With this objective, he has written the book in a simple and straightforward manner so that it appeals to his target audience, who may not have any background on Thirukkural. At the same time, the book offers valuable insight into Thirukkural to even those who have already mastered Thirukkural. In addition to the questions and answers, the book also contains a detailed introduction to Thirukkural, where the author explains and brings home the unique features of Thirukkural, important among those being its timelessness, the rationality it emphasizes, the revolutionary thought it embodies, the progressive ideals like equality that it envisages, the versatility of its content, and the universality of its application to human life.

Dr. Armoogum Parsuramen, former Minister of Education, Science and Culture, Mauritius, and a former Director of the United Nations Educational and Cultural Organization (UNESCO), mentions in his foreword, "Wherever possible, the author uses examples from his life experiences, current events, history, and Tamil literature to explain the couplets of Thirukkural. Examples like these will help the readers to recognize the relevance of Thirukkural to people's lives. The author relates some of the couplets to the incidences that occurred two thousand years ago. In some explanations, we see the author discussing current social and political situations. The reader will also recognize that Thiruvalluvar's wisdom is immortal and universally applicable. Another feature of this book that impressed me very much is that I can readily find the answers to many important questions without having to go through the whole of Thirukkural. This book's format is unique, and to the best of my knowledge, there is no other book like this on Thirukkural."

Hon'ble Justice R. Mahadevan, Madras High Court appreciates Dr. R. Prabhakaran's book in his foreword by saying, "Valluvar's Answers to Vital Questions" is a lucid exposition of the pithy epic that Thirukkural is, meant for every one of us, whether well-acquainted with Thirukkural or those not proficient in the Tamil Language or those who have not read Thirukkural. While choosing a novel and interesting method to expound the kural in a question-and-answer format, Dr. R. Prabhakaran has accomplished the following – one, he

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has conveyed his perpetual love for the Thirukkural and his deep knowledge of it; second, he has presented it to the reader in a manner that is easy to absorb in understanding and imbibe in memory.”

In India, the book is available from the Publisher at
Emerald Publishers
15A, I Floor, CASA Major Rd
Egmore, Chennai, Tamil Nadu 600 008, India
Phone: +91 98406 96574

The book is also available in major bookstores in Chennai and at Book Fairs.

A Comparative study of Thirukkural and Zen Buddhism

-Maraimalai Ilakkuvanar



Thirukkural and Zen Buddhism are two distinct philosophical and cultural systems, originating from different geographical and historical contexts. While they share some similarities in terms of their focus on ethical principles and self-development, they have notable differences in their origins, teachings, and practices.

Let's compare Thirukkural and Zen Buddhism:

Thirukkural:

Origin: Thirukkural is a classical Tamil text composed by the ancient Tamil poet Thiruvalluvar, believed to have lived during the 1st century of CE in the southern region of India. It is a collection of 1,330 couplets (kurals) that cover various aspects of human life, including ethics, morality, governance, love, wealth, and spirituality.

Teachings: Thirukkural offers practical guidance on leading a virtuous life. It emphasizes moral values, ethical conduct, and principles for harmonious living. The text is organized into three sections: Aram (Virtue), Porul (Wealth), and Inbam (Love), each addressing different aspects of life.

Spirituality: Thirukkural presents a secular and humanistic approach to ethics and values. It does not explicitly focus on religious aspects or metaphysical concepts. Its

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teachings are rooted in practical wisdom and universal truths that can be applied by people from various walks of life.

Language and Influence: Thirukkural is written in Tamil, and its impact extends across the Tamil-speaking regions. It has deeply influenced Tamil culture, language, and philosophy, and is regarded as a moral and literary treasure.

Zen Buddhism:

Origin: Zen Buddhism is a branch of Mahayana Buddhism that originated in China and later spread to Japan, Korea, and other parts of East Asia. It emphasizes direct experience and meditation as means of attaining enlightenment. Zen traces its lineage back to Indian Buddhism but developed its distinctive characteristics in East Asia.

Teachings: Zen Buddhism places a strong emphasis on direct experience and insight rather than relying solely on scripture or philosophical discourse. Its teachings often revolve around the practice of meditation (zazen), mindfulness, and the realization of one's true nature (kensho or satori).

Spirituality: Zen Buddhism is deeply rooted in spiritual practice and the quest for enlightenment (awakening). It emphasizes the importance of experiencing reality directly and transcending conventional conceptual thinking. The concept of emptiness (shunyata) and the interconnectedness of all phenomena are central to Zen philosophy.

Language and Influence: Zen Buddhism has had a profound impact on East Asian culture, particularly in Japan. Its influence can be seen in art, literature, and various aspects of daily life. Zen teachings often use paradoxical language and anecdotes (koans) to challenge conventional thinking and lead practitioners to deeper insights.

Comparison:

Focus: While Thirukkural emphasizes ethical conduct and virtuous living in a secular context, Zen Buddhism is rooted in spiritual practice and the pursuit of enlightenment through direct experience and meditation.

Approach: Thirukkural offers guidelines for ethical living in various life situations, while Zen Buddhism focuses on experiential practices like meditation and mindfulness to transcend the limitations of conceptual thinking.

Geographical and Cultural Context: Thirukkural originated in Tamil Nadu, India, and is deeply ingrained in Tamil culture. Zen Buddhism developed in East Asia, particularly China and Japan, and has had a profound influence on the culture and philosophy of those regions.

Religious vs. Secular: Thirukkural is more secular in nature, while Zen Buddhism is a spiritual tradition within the broader context of Buddhism.

In summary, Thirukkural and Zen Buddhism share some common ground in terms of ethical principles and self-development, but they have distinct origins, teachings, and philosophical foundations, with Thirukkural being a secular moral guide and Zen Buddhism being a spiritual practice-oriented tradition.

Similarities found between Zen and Thirukkural

While Thirukkural and Zen Buddhism have distinct origins and contexts, there are some similarities between the two that can be drawn based on certain philosophical and ethical principles. These similarities might not be direct parallels, but they highlight some shared ideas regarding human behavior, self-development, and ethical living. Here are a few similarities:

Focus on Self-Improvement:

Both Thirukkural and Zen Buddhism emphasize the importance of personal growth and self-improvement. Thirukkural provides guidance on leading a virtuous life and cultivating positive qualities, while Zen Buddhism emphasizes self-awareness, meditation, and mindfulness as means of self-realization and inner transformation.

Ethical Conduct:

Thirukkural and Zen Buddhism promote ethical behavior and moral values.

Thirukkural offers practical advice on ethical conduct in various life situations, emphasizing virtues such as honesty, compassion, and self-discipline. Zen Buddhism also encourages practitioners to embody virtues like compassion, non-harming, and right action as part of their spiritual path.

Universal Wisdom:

Thirukkural and Zen Buddhism both offer insights and wisdom that are intended to transcend cultural and religious boundaries. Thirukkural's teachings are considered universal principles applicable to all aspects of life, while Zen's emphasis on direct experience and insight can resonate with individuals from various backgrounds.

Simplicity and Clarity:

Thirukkural's concise couplets and Zen's straightforward approach to teachings share a common emphasis on simplicity and clarity. Both traditions aim to convey profound truths in a straightforward and accessible manner.

Detachment and Materialism:

Thirukkural, particularly in its section on wealth (Porul), discusses the pitfalls of attachment to material possessions and the importance of using wealth responsibly. Similarly, Zen Buddhism emphasizes detachment from material desires and attachments as a way to find inner peace and freedom.

Mindfulness and Present Moment:

Both Thirukkural and Zen emphasize the significance of being present in the moment and cultivating mindfulness. Thirukkural suggests that true happiness is found in living in the present, while Zen teachings advocate focusing on the present moment as a gateway to understanding reality and attaining enlightenment.

Humility and Egolessness:

Thirukkural and Zen both emphasize the importance of humility and egolessness. Thirukkural teaches that humility is a virtue that leads to greatness, while Zen encourages practitioners to transcend the ego and self-centered thinking to attain a deeper understanding of reality.

While these similarities highlight some common ground between Thirukkural and Zen Buddhism, it's important to note that they are distinct in terms of their origins, cultural contexts, and overarching philosophical frameworks. Thirukkural is a secular Tamil text focused on ethical living, while Zen Buddhism is a spiritual tradition with a focus on meditation, enlightenment, and the direct experience of reality.

Thirukkural: Questions and Answers in Thirukkural

-----Thirukkuralaar Dr.R.Prabhakaran



55.2 Just Rule

(55.2 செங்கோன்மை)

Question:

How should a king punish cruel murderers?

Answer:

Passing death sentences on cruel murderers is like removing weeds from green fields.

(Couplet – 550)

கொலையிற் கொடியாரை வேந்தொறுத்தல் பைங்கூழ்
களைகட் டதனொடு நேர்.

(குறள் – 550)

Explanation:

The king or whoever is responsible for punishing criminals who commit heinous crimes like murder must take their responsibility seriously and bring the full force of law to punish those criminals. There can be no worse crime than a crime like murder. Valluvar says sentencing such criminals to capital punishment is like the farmer removing the weeds from the field. Some critics condemn capital punishment as

inhumane and claim Valluvar would not have meant capital punishment in couplet 550. The alternative to capital punishment is a life sentence. The simile of the farmer removing the weeds from the field implies that the farmer has no intention of transplanting the weeds and nurturing them. Punishing a criminal who has committed a serious crime is like murder with a life sentence is analogous to the farmer transplanting the weed and nurturing them. Based on the simile Valluvar has used, it is clear that he favors capital punishment rather than a life sentence for criminals who commit serious crimes like murder.

56.1 Tyrannical Rule

(56.1 கொடுநோன்மை)

Question:

What is wrong with excessive taxation?

Answer:

Imposing excessive taxes by a ruler is like a highway robber with a lance looting the helpless travelers.

(couplet – 552)

வேலொடு நின்றான் இடுவென் றதுபோலும்

கோலொடு நின்றான் இரவு.

(குறள் – 552)

Explanation:

When a highway robber armed with weapons threatens a traveler and demands him to give his valuables, the traveler has no choice but to give everything he has to the robber. Citizens are in the same state when the ruler imposes heavy taxes. They will be subject to penalties and even imprisonment if they do not pay the taxes. So, the ruler's actions are not different from that of the highway robber.

56.2 Tyrannical Rule

(55.2 செங்கோன்மை)

Question:

What is the consequence of reckless government?

Answer:

Are not the unbearable tears of the oppressed citizens the weapons that destroy a ruler's riches?

(Couplet – 555)

அல்லற்பட்டு ஆற்றாது அழுதகண் ணீரன்றே

செல்வத்தைத் தேய்க்கும் படை

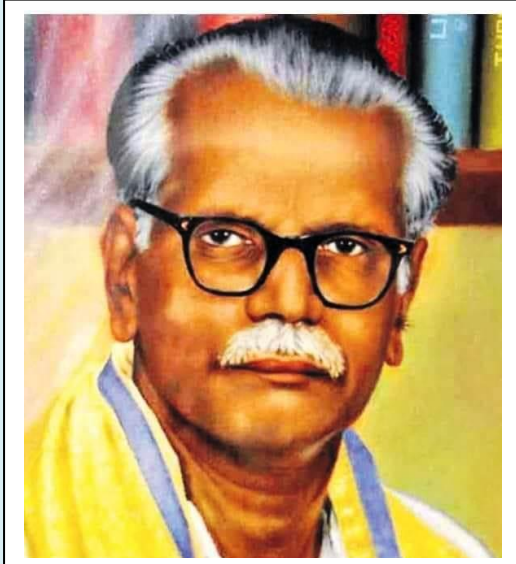
(குறள் – 555)

Explanation:

It is true that if the ruler or the ruling party causes significant harm to the citizens, the citizens are likely to get angry and would like to remove the people in power. History has examples of terrible tyrants being assassinated. For example, the Roman Emperor Caligula, who ruled Rome from 37 AD to 41 AD, who was cruel, extravagant, and a sexual pervert, was assassinated. The incompetent and arrogant king of France, Louis XVI, who ruled France from 1774 to 1792, and his wife Maria Antoinette were guillotined to death. In modern democracies, if the ruling party has driven the country into severe financial troubles and caused extraordinary suffering to the citizens, they are likely to be defeated in the next election. For example, Jimmy Carter, the President of the USA from 1976 to 1980, was not very competent. During his presidency, gasoline prices and inflation reached unprecedented heights. No wonder he and his party met with sound defeat in the 1980 general elections. So, it is true that when rulers are unjust, arrogant, or incompetent, people would like to get rid of them.

Next issue.....3/9/2023

Our founder Dr.S.Ilakkuvanar's 50th Death Anniversary commemorative issue



Articles on this illustrious scholar are welcome. Please send your articles to:

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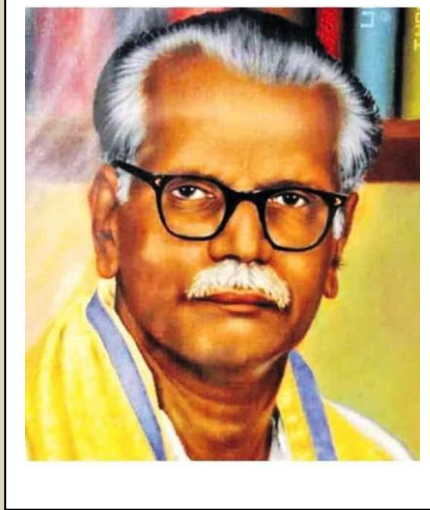
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Thiruvalluvar Era: 2054 Aavani-17

C.E.: 2023- September- 3

In memoriam of Dr. S. Ilakkuvanar

17/11/1909 – 3-9-1973



“ Tamil was his breath; Tamil was his daily bread;
His soul was Tamil and perhaps the soul of Tamil is Ilakkuvanar! “

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Ode to an unsung Hero

He seeks no gratitude, yet is our unsung hero.

He demonstrated,

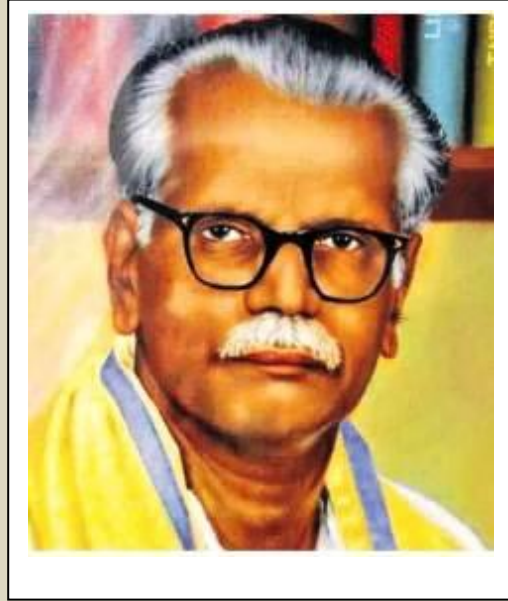
How to fight for the rights of our Mother Tamil

Suppressed by the linguistic imperialism of our invaders

After the glorious period of Sangam classics;

Even though we showed no gratitude for his unstinted service, he provided,

A full-fledged knowledge of Tholkappiyam, Thirukkural and Sangam classics!



Through his lectures and magazines he conducted,

Guided us to write in a simple and lucid style, the magnificent Tamil classics,

So as to propagate the sublime values of our ancestors;

While we were sleeping unknowingly the danger of losing our linguistic human rights

He never slept to safeguard our linguistic human rights;

In a short span of Sixty three years,
He conducted six literary magazines,
Delivered lectures to the common mass about the greatness of our classics
Acted as a missionary of Thirukkural,
From Kumari corner to the Chennai,
Travelled for forty years,
Not even expecting a remuneration worth his scholarship
From the organizers of the meetings!

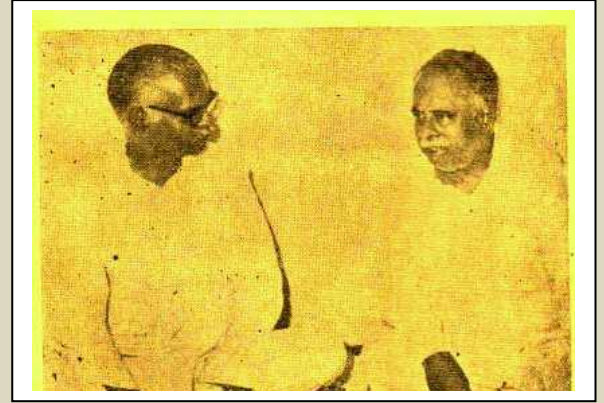


He never dreamt of achieving political gains,
Yet politicians were scared to spell the name **Ilakkuvanar!**
While Martin Luther King Jr. organized a Civil rights March at U.S.,
He organized Tamil rights March here at Tamilnadu,
Intending a peaceful rally of writers, scholars and students
By which the government got terrified and imprisoned him!

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In Tamilnadu, an abode of supreme knowledge,
Just for his demand of Tamil as a medium in colleges
Seventy five days of imprisonment undergone by a scholar
Is it not an irony?
Is it not a mockery of democracy?
As a Professor bold and unbiased,
He was considered as a lion by the college administrators
Wherever he went to work!
His vast store of knowledge and astounding wisdom
Got him the post of Professor everywhere he sought!



Attributed as policies of the Dravidian movement,
Language loyalty and language affinity were allergic to the ruling party!
Love for Tamil language was considered as an anti-national act those days!
His talent in arousing a social awareness in the minds of youth,
His classes which were considered as harangues developing Tamil spirit,
Shook the minds of the paranoid rulers with fear,
Causing dismissal orders after every appointment unfailingly!
Tholkappiyar, Thiruvalluvar and Nakkeerar travelled with Ilakkuvanar
Everywhere posted and ousted again and again!
Already he worked as a missionary,
Working conditions made him a scholar gipsy,
Made to wander just like a Sangam bard!



Money and power he never wanted,
Pomp and pleasure he ever hated!
He desired and dreamt for the empowerment of Tamil,
As a vehicle of administration and a medium of instruction!
Often he repeated these words still echoing in my ears!
“Consider Tholkappiyam and Thirukkural as your two eyes!”
“When you want to avoid pollution in every thing
Why do you allow your language polluted with words from other languages?”
“Speak and write in pure Tamil avoiding words and terms of other languages”
Tamil was his breath; Tamil was his daily bread;
His soul was Tamil and perhaps the soul of Tamil is Ilakkuvanar!



Questions and Answers in Thirukkural



-----Thirukkuralaar Dr.R.Prabhakaran

57.1 Against Acting with Cruelty

(57.1 வெருவந்த செய்யாமை)

Question:

How should a criminal be punished?

Answer:

A king should analyze the crime that was committed, should make inquiries, and impose punishments appropriate to the gravity of the crime and ensure the prevention of such crimes.(Couplet – 561)

தக்காங்கு நாடித் தலைச்செல்லா வண்ணத்தால்

ஒத்தாங்கு ஒறுப்பது வேந்து.(குறள் – 561)

Explanation:

What Valluvar says for a king is equally applicable to all those who have the authority to judge and sentence people who have committed a crime. The judges should analyze the nature of the crime, the situation under which the crime was committed, and the background of the criminal. The punishment should be

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appropriate to the seriousness of the crime. Also, the penalty must have the potential to reform the criminal so that he might not commit additional crimes in the future.

57.2 Acting with Cruelty

(57.2 வெருவந்த செய்யாமை)

Question:

What happens to a leader who is mean and ruthless?

Answer:

If a king is harsh in speech and devoid of compassion,
he will lose his vast wealth. (Couplet – 566)

Harsh speech and excessive punishments are the files
that wear out the conquering power of the king. (Couplet – 567)

கடுஞ்சொல்லன் கண்ணிலன் ஆயின் நெடுஞ்செல்வம்

நீடின்றி ஆங்கே கெடும். (குறள் – 566)

கடுமொழியும் கையிகந்த தண்டமும் வேந்தன்

அடுமுரண் தேய்க்கும் அரம். (குறள் – 567)

Explanation:

In Couplets 566 and 567, Valluvar says that if a king uses harsh words, has no compassion, and excessively punishes wrongdoers, he will lose his wealth and his ability to conquer his enemies. When a king or a leader abuses his power, and if he is arrogant, he will not have the support of those who work for him. In situations like that, it is easy for his enemies to conquer him. What Valluvar says in Couplets 566 and 567 is equally applicable to modern-day corporate leaders as well.

I used to work for a multi-billion-dollar company. The CEO of that company was a short-tempered man with a tendency to use harsh words and was not very compassionate. It was customary in that company that those who directly report to the CEO would brief the CEO each quarter about the revenue, income, and future business opportunities. If anyone reports that his division did not meet the revenue

or income targets, the CEO would immediately lose his temper and yell at the person who reported the bad news. If the same person happened to report that his division failed to meet the financial targets in the subsequent quarter, the CEO would immediately fire him. Because of this type of erratic behavior of the CEO, the employees were scared. To avoid getting the CEO's wrath, people started falsifying the accounts and always reported what the CEO wanted to hear. It did not take long for the auditors to find out the company's true financial situation, and the information leaked to the press. When the CEO started his job, the company's shares were selling at \$70 per share of stock. Within two years, the company's stock fell to \$17 per share, and it was continuing its downward trend. The Board of Directors caught wind of the news and immediately fired the CEO. Within two years, under the management of a new CEO, the company's stock bounced back and was moving upward.

People at the top should have patience and come to the right conclusion after considering all the facts. Harsh words, bad temper, and handing out severe punishments to the subordinates will result in a lack of support and cooperation from the subordinates, adversely affecting the leader and his organization.

58.1 Gracious Compassion

(58.1 கண்ணோட்டம்)

Question:

What makes the world exist?

Answer:

The world exists because of the great and beautiful quality called compassion exists. (Couplet – 571)

கண்ணோட்டம் என்னும் கழிபெருங் காரிகை

உண்மையான் உண்டிவ் வுலகு.(குறள் – 571)

Explanation:

When a person is accused of a crime, the nature and the circumstances under which he committed the crime must be investigated thoroughly. If there were any extenuating circumstances that led him to commit the crime, they should also be considered. Punishment must be proportionate to the severity of the crime. Also, if there is any chance of reforming him, that should be considered. The person who has the authority to punish the criminal should exercise as much compassion as possible and lean toward reforming the criminal into a useful, law-abiding citizen. Valluvar believes that this type of compassion is necessary for the world to exist.

58.2 Gracious Compassion

(58.2 கண்ணோட்டம்)

Question:

How does a benign person handle the serious harm done to him?

Answer:

Benign people will drink even the poison given to them and continue to be courteous. (Couplet – 580)

பெயக்கண்டும் நஞ்சுண் டமைவர் நயத்தக்க

நாகரிகம் வேண்டு பவர்.(குறள் – 580)

Explanation:

This suggestion by Valluvar may appear impractical, and hardly anyone can follow it. On the other hand, there are examples of great men who have graciously accepted the harm that was done to them. For instance, Mahatma Gandhi had no ill will or malice toward Nathuram Vinayak Godse, who killed him. The Buddha was accidentally served contaminated food, which caused his death. But he told his disciple Ananda to convince Cunda, who gave him the tainted food, that the meal he ate at his place had nothing to do with his death and that his meal would be a source of the greatest merit as it provided the last meal for a Buddha. Jesus Christ told his followers to forgive those who crucified him. Socrates calmly accepted the poisonous hemlock that was given to him. So, it is possible to practice such compassionate behavior as the great noble souls mentioned above.

Translation, is an art or science - with reference to Kadavul vaazhthu in Thirukkural



---Dr. Mrs. C. Rajeswari

Translation is an art as well as a science. It is an art in the terms of transferring the style of the original text and it is a science in transferring the meaning of the original text. This article analyses the equivalents of the word சேர்ந்தார் in the first chapter கடவுள் வாழ்த்து in Thirukkural and attempts to discuss translation as an art or science or both.

Thirukkural is translated in various languages and the first of its kind was done by Beschi or Veerama munivar. F. W. Ellis, Drew and G. U. Pope has also translated Thirukkural. They have faced many challenges in transferring the right meaning of the original text in the target language. These translators have a Christian background of different congregations so their religious understanding would have definitely played a role in fixing an equivalent regarding devotion.

The first chapter of Thirukkural namely Devotion (கடவுள் வாழ்த்து) is taken for this research. Many Scholars feel that this chapter Devotion is not composed by the original poet Thiruvalluvar and it is an interpolation of a later period. Scholars grab this devotion chapter to be of Buddhism and Jainism and try to prove their hypothesis, for example Aravali andhanan (அறவாழி அந்தணன்) is taken as Buddha with Dharma Chakra. Aathi bagavan (ஆதி பகவன்) as Aruka devan the God of Jains.

This chapter has one particular word saernthaar (சேர்ந்தார்) which means 'one person is joined or linked or connected with another person'.

மலர்மிசை ஏகினான் மாணடி சேர்ந்தார்/

நிலமிசை நீடு வாழ்வார்.

வேண்டுதல் வேண்டாமை இலாண்டி சேர்ந்தார்க்கு/ யாண்டும் இடும்பை இல.

தனக்குவமை இல்லாதான் தான் சேர்ந்தார்க் கல்லால்/ மனக்கவலை மாற்றல் அரிது.

அறவாழி அந்தணன் தான் சேர்ந்தார்க் கல்லால்/ பிறவாழி நீந்தல் அரிது.

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Three of these occurrences clearly state abiding to the feet of Almighty. This word refers to 'the bonding of the devotee with the Almighty' In religious terms it is called a 'complete surrender'.

Madras University Lexicon gives the meaning of கலக்கல், நட்பாதல், இணைதல், உரித்தாதல், இடைவிடாது தியானித்தல். Fabricius Dictionary gives the meaning of கூட்டு, இசைவு, கலப்பு, இணைப்பு and ஏற்றுக்கொள். The Christian translators have translated this word as

G. U. Pope - gain

F. W. Ellis - adore

Drew - united

If we analyse the lexicon meaning and the religious meaning of above equivalents we can arrive at a conclusion that the religious background has played a role in fixing the equivalent.

G. U. Pope has chosen the word gain which is generally understood as a technical term in commerce and trade. He has not picked out a word from his religious background. Christian dictionary gives the following as the meanings for the word 'gain' - dishonest, price, higher, increase. He might have thought devotion to God is a gain to the soul or the person. He has taken this word as a simple term and used a very shallow equivalent for it.

F. W. Ellis has used adored to refer saernthaar. The same Christian religious dictionary gives the meaning of worship, honor, venerate, admire, idealise, and reverence. The root of 'adore' comes from Latin. In Hebrew the same word is used with plural markers and single marker. Adorayeem which has the double honor plural marker (eem) at the last is used for a Almighty generally used in plural form for respect. So in Tamil it is translated as ஆண்டவர் though it refers to a single God. Sky which is high and honored is written as 'sha-mma-yeem' which literally means skies (in plural) வானங்கள் in Tamil but the earth has no such plural suffixes it is arets only no aretsayeem and in English no earths only earth. This word adored used by F W Ellis

never means link or union or connectivity or joining as it is mentioned in the original text. Adored means admiring and praising God only, not the union with Him.

Drew has used a word union. Union means coming together. The word Union comes from the Greek word henotes. yacher in Old Testament is translated as henotes in the New Testament written in Greek. This word hanotes means at one or together. The Christian Religious Dictionary gives the meaning for union as enter fully into His presence and union of God is a phrase which means linked with God is used in Greek as en Christo and in Christ in English and கிறிஸ்துவுக்குள் in Tamil. This union is classified into two one, is faith union of the soul with God and the second is metal physical union of God with the soul. The first one refers to a man's faith towards God . This is a loving communion with God. Second union is the Almighty selecting a person through his mercy as his devotee.

The equivalent union selected by translator Drew is closer to the original word used by poet Thiruvalluvar. It is scientifically correct.

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When G. U. Pope has used a generic term F W Ellis has used a term adored, the correct equivalent but none of them have used the word abide which an Indian Hindu translator Thiruvagasamani has used. Abide, is to go enter into, to be joined etc. Abide in me is a phrase which means come within me, or stay within me. This term is used in the everyday language of an English reader who is a believer of God. Whenever English people write a letter or send a message or mail they finish it within Christ and then sign the name of the sender. so this abide in me which means in Christ is supposed to be a closest natural equivalent of saernthaar. This equivalent abide will give the correct sense of the original text.

Analysing the above selected words, gain, adored, united by the Christian translators the word united seems to be the best equivalent for the first chapter Kadavul vazhthu. But it is amazing to note that a Thiruvagasamani with the background of Hinduism has identified the closest natural equivalent used in everyday life of an English believer of God. He with no other religious background has given a suitable equivalent.

Selection of abide proves translation as an art. The feeling experienced by the original reader will be the same as the feeling of the translation reader too, whereas the equivalent union proves translation as a science because the meaning of the original word saernthaar is correctly transferred to the target language reader.

Eugene Nyda an expert in Bible Translation, who has authored Theory and Practice of Translation has mentioned an equivalent must be correct first in terms of meaning and then in terms of style or feeling. Here united is good and correct in terms of meaning whereas abide is the best as it also gives the feeling of the original text to the English readers. Let us appreciate Thiruvagasamani for choosing the best in this context.

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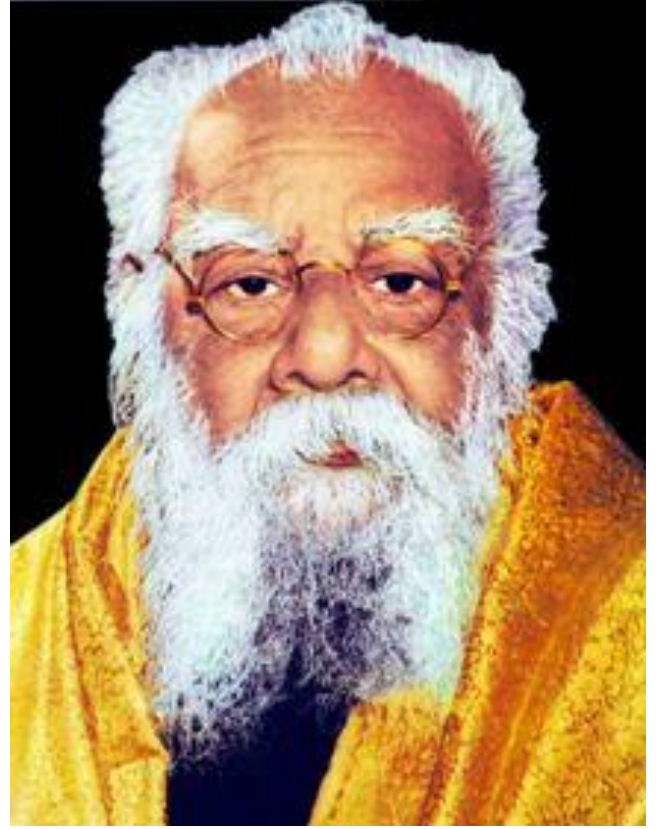
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Thiruvalluvar and Periyar E.V.R.

Thiruvalluvar and Periyar E.V.R. are two prominent figures in the history of Tamil Nadu, each with their distinct set of ideals and philosophies that have significantly influenced the socio-cultural and political landscape of the region. While Thiruvalluvar is revered for his classical Tamil work, the "Thirukkural," which emphasizes moral and ethical values, Periyar E.V.R. is known for his rationalism and social justice advocacy. This essay aims to compare and contrast the ideals of these two iconic figures.

Thiruvalluvar, believed to have lived around the 1st century BCE, is celebrated for his timeless masterpiece, the "Thirukkural." This ancient Tamil text is a compendium of 1,330 couplets divided into three major sections: "Aram" (virtue), "Porul" (wealth), and "Inbam" (love). Thiruvalluvar's ideals revolve around the principles of righteousness, morality, and ethical conduct. His work promotes virtues such as truth, non-violence, compassion, and self-discipline.

One of the central themes of Thiruvalluvar's ideals is the importance of leading a virtuous and ethical life. He emphasizes the need for individuals to cultivate virtues in their daily lives and to prioritize moral values over material wealth or personal gain. Thiruvalluvar's focus on ethics and virtues continues to be relevant in contemporary society, as it serves as a timeless guide for leading a principled and harmonious life.

On the other hand, Periyar E.V.R., born in the late 19th century, emerged as a prominent social reformer and rationalist leader in Tamil Nadu during the 20th century. Periyar's ideals were shaped by his strong opposition to social inequalities, caste discrimination, and religious orthodoxy. His primary goal was to eradicate the deeply entrenched social hierarchies and promote equality among all citizens, irrespective of caste, creed, or gender.

Periyar's ideals can be summarized in his strong advocacy for rationalism, atheism, and the eradication of oppressive customs and traditions. He believed that traditional beliefs and superstitions were hindrances to social progress and advocated for a scientific and rational

outlook. Periyar's Dravidian movement sought to challenge the dominance of Brahminical traditions and promote the rights of lower-caste individuals.

While Thiruvalluvar's ideals are rooted in moral and ethical values, Periyar E.V.R.'s ideals lean towards social justice, equality, and rationalism. These two sets of ideals differ in their focus and approach. Thiruvalluvar's "Thirukkural" is a guide for personal conduct and morality, emphasizing individual virtues and ethical living. In contrast, Periyar's ideals are more concerned with societal transformation, challenging the status quo, and dismantling oppressive systems.

However, it's essential to recognize that both Thiruvalluvar and Periyar have had a profound impact on Tamil society. Thiruvalluvar's timeless wisdom continues to inspire individuals to lead virtuous lives, while Periyar's relentless efforts in championing social justice and rationalism have had a lasting impact on the fight against caste discrimination and religious orthodoxy in Tamil Nadu.

In conclusion, Thiruvalluvar and Periyar E.V.R. represent two distinct yet significant streams of thought in Tamil Nadu's history. Thiruvalluvar's ideals are deeply rooted in moral and ethical values, focusing on personal virtues and ethical conduct. In contrast, Periyar's ideals prioritize social justice, equality, and rationalism, aiming to challenge and transform oppressive social structures. Both figures have left an indelible mark on Tamil Nadu's cultural and political landscape, and their legacies continue to shape the region's ethos and aspirations.

Questions and Answers in Thirukkural



-----Thirukkuralaar Dr.R.Prabhakaran

59.1 Gathering Intelligence Information

(59.1 ஒற்றாடல்)

Question:

What is one of the critical duties of a king (leader)?

Answer:

It is the duty of a king to know quickly everything that happens to everybody in his kingdom at all times.

(Couplet – 582)

எல்லார்க்கும் எல்லாம் நிகழ்பவை எஞ்ஞான்றும்
வல்லறிதல் வேந்தன் தொழில்.

(குறள் – 582)

Explanation:

Among the many duties of a king, collecting information about what is happening in his country is also essential. To govern effectively, the king (leader) should be aware of what happens in his country. A king may collect intelligence information through a network of spies. Although no spies are available for a business or project leader, it is equally important for a business leader or project leader to gather information regarding the activities in his domain. For example, to assess the progress of a project, the project leader should know the project's current

status, including the progress and the lack of progress in various tasks. Once the leader has the necessary information, he can then take the needed corrective action, if any. So, the idea in couplet 582 applies to a king and leaders in other areas.

59.2 Gathering Intelligence Information

(59.2 ஒற்றாடல்)

Question:

Is gathering intelligence information necessary for a king(leader)?

Answer:

A king who does not know the benefits of gathering intelligence information through spies is not likely to be successful. (Couplet- 583)

ஒற்றினான் ஒற்றிப் பொருள்தெரியா மன்னவன்
கொற்றங் கொளக்கிடந்தது இல். (குறள் – 583)

Explanation:

A ruler of a nation should continuously monitor what is happening in his country. There may be people trying to sabotage him. His enemies may be plotting against him. There could be economic or social problems in the country. To provide stable and effective governance, the ruler should always be aware of what is happening in his country. But the ruler cannot gather all the information about what is happening in his country by himself. Generally, rulers employ spies to collect intelligence information about what is happening in their country and monitor their enemies' activities. For example, Central Intelligence Agency (CIA) in the USA, Komitet Gosudarstvennoy Bezopasnosti (KGB) in Russia, and Research and Analysis Wing (RAW) in India are agencies that are actively involved in spying for the USA, Russia, and India respectively.

Just like the leader of a nation, it is also essential for business leaders to gather market intelligence information about customers and competitors. Such information will help them to make informed decisions about product, price, promotion, and placement.

60.1 Energy

(60.1 ஊக்கமுடைமை)

Question:

What is the ideal possession that one could possess?

Answer:

Energy is the ideal possession that one could possess, and all other possessions are not real possessions. (Couplet – 591)

உடைமை எனப்படுவது ஊக்கம் அஃதுஇல்லார்

உடையது உடையரோ மற்று.

(குறள் - 591)

Explanation:

Energy is the strength and vitality required for sustained physical and mental activity. It is the energy that enables one to achieve one's goals. In addition to mentioning energy as a prerequisite quality for a leader (Couplet 382), Valluvar has a chapter (Chapter 60) on energy and its importance for one and all. According to Valluvar, energy is the ideal possession that one could possess, and all other possessions are not real possessions (Couplet 591). In other words, one with energy can obtain and retain his wealth and other things of value under all circumstances. In couplet 594, Valluvar adds that success and wealth will seek their way to the one with the inflexible will and unfailing energy.

A practical application of Valluvar's ideas on energy can be seen in the management philosophy of Jack Welch, the legendary Chief Executive Officer of the General Electric Company (GE). He had devised a system of 4E's and followed it meticulously to achieve phenomenal success at GE. According to Jeffrey A. Krames, the author of "Jack Welch and 4E's of Leadership", it all begins with energy. Leaders must have other strengths, such as intelligence and decision-making ability, but it is energy that converts good ideas into measurable performance. Jack Welch's 4Es system consists of the following four basic principles: 1) the leader has energy; 2) the leader energizes others; 3) the leader has a competitive edge, and 4) the leader executes. Jack Welch's successful application of the system of 4E shows the

wisdom of Valluvar in espousing energy as an essential quality for achieving success.

60.2 Energy

(60.2 ஊக்கமுடைமை)

Question:

What is important to achieve greatness?

Answer:

The stalk of water lily grows as the water level rises; so also, the greatness achieved by a man is determined by his lofty ideals. (Couplet – 595)

வெள்ளத் தனைய மலர்நீட்டம் மாந்தர்தம்

உள்ளத் தனையது உயர்வு.

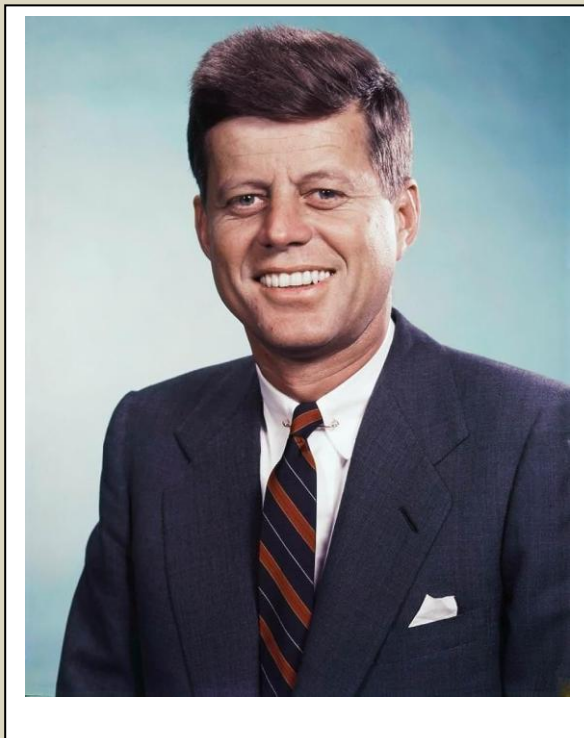
(குறள் – 595)

Explanation:

Valluvar places great importance on having lofty ideals as the basis for human achievements. The height of the stem of a water lily in a pond continues to increase as the water level rises. Valluvar says, in the same manner, that the greatness achieved by an individual is in proportion to the lofty ideals he has in his mind. Having lofty ideals is the same as having big dreams about achieving success.

The well-known comedy actor Jim Carrey went to Hollywood in 1987 looking for a career in acting. When he was struggling to find his way through Hollywood, he wrote a check for himself for \$10 million. He dated the check “Thanksgiving 1995” and added the notation “for acting services rendered.” That was his dream. By the time the year 1995 came, he had become successful in his career and had acted in several box-office hit movies. He had become a superstar, and his asking price per picture was \$20 million. Jim Carrey’s story is not an isolated example of dreaming for success. Great inventors, artists, leaders, and athletic superstars have all used the technique of “creative visualization,” which is another name for dreaming. For example, Wilbur and Orville Wright must have imagined the possibility of constructing a flying machine before they set out to design and build Kitty Hawk in

1903. It was his dream when President John F. Kennedy expressed his desire for the Americans to travel to the moon. The famous Civil Rights leader Martin Luther King dreamed of racial equality and wished that someday “justice would roll down like waters and righteousness like a mighty stream” in the USA. Successful athletes routinely visualize their success before they attain it. Musicians imagine receiving standing ovations and accolades from their audiences before their actual concerts. Great generals like Alexander the Great and Napoleon Bonaparte visualized their success in the wars they waged and motivated their troops to achieve their victories. It is a common practice in many corporations to express their lofty ideals regarding their products and services in their vision statements which help to motivate their employees to do their best. Therefore, it appears that many successful people from all walks of life have dreams or visions of their success. Therefore, the most important thing for achieving greatness is having a big dream.



Challenges in translating a metaphor - Ambrosia, in Thirukkural and Purananuru



----Dr. Mrs. C. Rajeswari

About Dr Rajeswari Chellaiah M.A. M.Phil. Ph.D.

Dr. C Rajeswari is a professional translator linguist writer and editor for three decades. She did her Ph.D. in Translation studies at Madurai Kamaraj University. She has published many articles on Translation Studies in Tamil literary journals and also a book *மொழிபெயர்ப்பியல் ஆய்வு* a collection of articles which is available in the digital library of Tamilnadu Virtual University. She has rich experience in translating texts from different fields such as Theology, Literature, Ecology, sociology, law, and (Indian Women–Changes and Challenges, Urban Theology, Vaigai Paripatal, Assisted reproductive technologies and its Impact on Women, Eco Vision and Mission, Bachelor's Study Materials for Social Science [IGNOU], Neuro-Ophthalmology Articles) medicine.

She was an associate editor in the Institute of Asian Studies at Chennai in the encyclopedia if Tamil literature and contributed many posts for it. There she learned Japanese from Yuko-san and with her, she brought a textbook named Learn Japanese through Tamil.

She is teaching Tamil language and literature for non -Tamils who are from the USA, Europe, and Australia. She worked in the different translation and religious dictionary projects in the People Education Trust at Madurai. There she learned biblical Hebrew and Greek.

She has served as a Tamil lecturer for a few years in the colleges including The American College in Madurai.

She has been a copy editor and translator in places like Aravind Eye Hospital and taught Tamil to doctors from other states and countries. She has been a Tamil teacher for students from Madison in the Wisconsin Madurai program at Madurai. She also helped students in their projects and taught Tamil for the coordinators in South India Term Abroad at Madurai. She prepared textbooks titled Easy English and Tamil for non-Tamils which are yet to be published soon.

She is a researcher of MGR films and politics for more than three decades. She has released 16 books in Tamil about MGR so far and her aim is to publish 100 books.

Metaphor is a comparison between two things which are otherwise not related to each other. Only in one or two qualities they are the same. Here this article attempts to discuss metaphor *amizthu* which is translated as Ambrosia divine drink, nectar of the Gods etc in from Tamil poems to English. Let us take one example from Thirukkural (11) and one from Purananuru(182).

It is a challenge to translate a metaphor because it has a contextual meaning and a literary meaning. The literary meaning of *Amizthu* is that it is a natural and celestial product. Its contextual meaning is, it gives long life or eternal life with no death at all and it is not consumed by human beings but only celestials. It is a product which is found in the mythology of Greece and India

As per Peter Newmark the author of The textbook for Translation, metaphors have three components 1. a topic which is the subject or the concept (blessed long life) 2. the vehicle which is the literary term (*amizthu*) used as a metaphor and 3. the ground where the relationship between the topic and the vehicle is understood. The third component of the metaphor brings out the relationship between the topic and vehicle, here *amizthu* gives a blessed and long life. This is the ground where the topic of blessed long eternal life and vehicle *amizthu* are related to each other.

Metaphor can be translated into an equal metaphor or a paraphrase or simply delete it. In Thirukkural and Puranaanuuru the word *Amizthu* is translated as ambrosia, paraphrased as the divine drink of the gods but never omitted or deleted. The best way to translate a metaphor is to render a semantic translation and communicative translation, says Peter Newmark. The semantic translation of a metaphor respects its context, interprets and sometimes even explains the term, but a literal translation sticks very closely to the source language word and gives a plain meaning or tries to find an equivalent. **Divine drink of the Gods** is a semantic translation whereas **ambrosia** is a literary translation though ambrosia seems to be the closest equivalent it demands the TL reader to refer to a dictionary or

encyclopedia to know about ambrosia. Though TL readers may know a rough meaning of ambrosia they need some additional knowledge to understand the comparative aspect of it. "Divine drink of the Gods ' is self explanatory as it means *amizthu* is difficult to obtain by any human being.

In Puranaanuuru, Inthirar, a specific term is used to denote the *amizthu* belonging to the King of celestials. So Vaidehi has translated it as the **nectar of Indra**.

Although ambrosia seems to be a stock metaphor which is universal, common in East and West and anyone can easily understand, it gives a different sense for the Indian English readers and western English readers. Indian English readers are suddenly visualising an image of churning the milk sea by celestials and demons holding the snake as the rope followed by the stories of shady planets Raahu and Kethu. Other than this pathetic story, no reader will ever be reminded of a celestial who lived long as he has consumed ambrosia distributed by Mohini.

A western English reader, if he has a knowledge of ambrosia, may visualise the heaven feast in which ambrosia is served for the celestials. If not, he has to search for the meaning of it. If he finds the story of ambrosia and reads it he may feel excited to read about the best and happy things about it.

The feeling of the reader experienced by the word ambrosia is different and contrast when compared to Tamils and English readers.

The second chapter of Thirukkural describes the benefits of rain as the product which gives long life and no abolition at all. In this chapter rain is mentioned in different ways in Tamil as வானம், வான், விண், எழிலி, புயல், மழை, விசும்பின் துளி.

In English most of the translators have translated it as the sky or the rain.

The first poem describes rain is as **Amizhthu** which is translated as **ambrosia** by Sudhananda Bharathiar, **heavenly food** by H A Popley **nectar of life** and **true ambrosial food** by G.U. Pope.

What is ambrosia? Ambrosia is the food of gods as per Greek mythology, It is eaten as well as drunk by the Gods staying at the Mount Olympus. This ambrosia is

brought by a flock of doves and served by Hebben or Ganymede at the heavenly feast. Another version says, ambrosia is distributed by a nymph, called Ambrosia. She is the nurse of Dionysus.

The word ambrosia has its root from the Indo European languages. It is called *Amrita* in Sanskrit. *Amrita* is the opposite of *mruta*, *mrtos* refers to the death and *amrtos* refers to no death. So if a person consumes ambrosia he will never die.

Ambrosia or the nectar is believed to be fragrant and it is a delightful liquid so the modern Ethnomycologists like Danny Staples feels Ambrosia may refer to a hallucinogenic mushroom called *Amanita muscaria* and W. H. Roscher feels Ambrosia must have referred to pure honey for its healing and cleansing power. Some of the Greek goddesses are portrayed with bee-faces. Ambrosia is also called rose- red nectar in the epic Odyssey. Ambrosia is believed to bring back the ghost to life or reset the age of a living Sim.

In Indian Mythology also the same concept of ambrosia as a donor of eternal life prevails. Ambrosia was obtained by churning the milky sea with the serpent Vasuki as the rope and Mantra mountain as the churner . Celestials and Demons churned holding the rope on either side. Demons were made to believe they will have a share. When the ambrosia is collected and served by Lord Vishnu in disguise of Mohini, a beautiful damsel, knowing his trick one demon came in the line of celestials and stretched his hand, got some ambrosia and ate it. Knowing this, Lord Vishnu (Mohini) hit the demon's head with her ladle. He was cut into two parts, but his head and body resumed life with the substitutes of the serpent's body and head. Both became shade planets Raahu and Kaethu and established themselves as celestial with eternal life.

In Thirukural rain is called ambrosia as it gives a long life for this earth by bringing out natural vegetation from which human beings get food and rain water itself proves to be the drinking water for human beings. So rain water is the Ambrosia for human beings and if there is no rain there is no life.

வானின் றுலகம் வழங்கி வருதலால் தானமிழ்தம்
என்றுணரற் பாற்று.

Purananuru song 182 has the same word *amizhthu* but translated in different ways

G. L. Hart

This world exists because men exist who even if they were to win the **divine drink of the Gods** would not drink it, by themselves only thinking of its sweetness.

A.K. Ramanujan

The world lives because some men do not eat alone not even when they get the **sweet ambrosia of the Gods**

Vaidehi

The world exists because of men, who even if they were to get the **nectar of Indiran** will not drink it alone knowing that it is sweet. Except Ms Vaidehi no one else has mentioned Indra.

In the translation of Thirukkural the equivalents used for *amizhthu* follows:

Heavenly food - H. A. Popley

Nectar of Life -

Ambrosia - Suddhananda Bharathiyar

True ambrosial food - G.U.Pope

This word அமிழ்தம் is translated as heavenly food so that an English Reader can very well understand it is the food for eternal life. Ambrosia selected by Suddhananda Bharathiyar is a known equivalent. True ambrosial food by G.U. Pope is a description of the SL lexis. He always prefers to explain in a detailed manner. It is a method of rendering a paraphrase to the SL metaphor. The word 'nectar of life' is a little bit different as it tries to bring the taste and use of ambrosia in one phrase but ambrosia as a food or beverage used by the celestial is put away with. This equivalent is more concerned about earthy life and nothing to do with celestial food. Nectar is sweet drops found in the pollen grains of the flower and collected by the honey bees and stored in the hive. In the hive it is called Honey not in the flower. This is made clear in Natrinai song 1

தாமரைத் தண் தாதூதி சாந்தின்/
மீ மீசை தொடுத்த தீந்தேன் போல

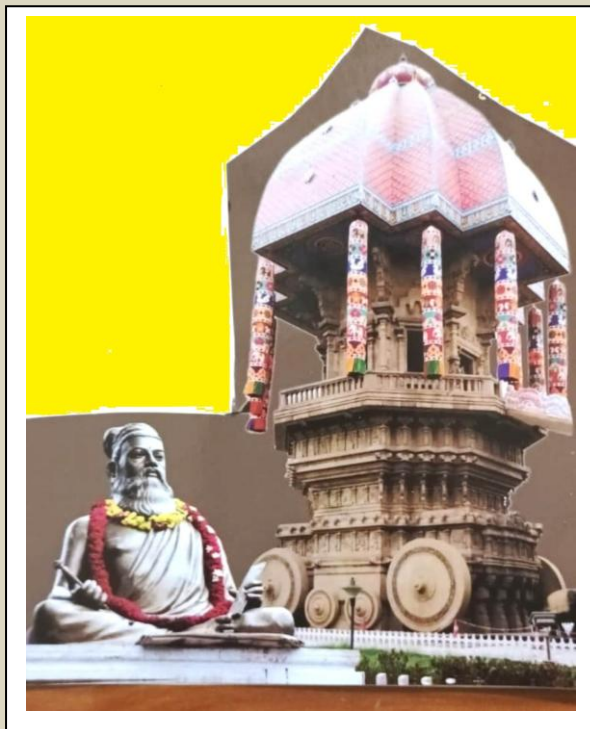
Honey is the name the nectar gets when it is collected in the hive. Natural sweetness is referred to as nectar in this 'nectar of life' which means rain water is this sweetness of life, if there is no rain then life is not sweet it becomes miserable. Ambrosia is an equivalent metaphor used by A K Ramanujan and G U Pope. But

other translators have given a metaphorical equivalent. G. L. Hart (divine drink of the Gods) and H. A. Popley (heavenly food) has given the direct meaning which is as clear as a crystal. These two have more concern about the TL readers and fixed an easy rendition for them to follow, whereas Vaidehi and G. U. Pope was more concerned with the source text and tried to render the closest equivalent. So Vaidehi had given the name Indran also. They wanted to be more faithful to the source text.

A.K. Ramanujan translated *amizthu* as sweet ambrosia of the Gods . Though he is an Indian scholar he worked in US and had good contact with the English reader. It was he who translated Tamil literature in modern language and reached thousands of English readers. He didn't choose the equivalent 'divine drink' instead he picked out the word 'ambrosia' from the Indian mythology and made it very simple.

Vaidehi who has translated a number of classic Tamil literature for the foreigners to read, has selected the equivalent 'nectar of Indran' . This is a combination of terms from both Indian and Greek mythology. The mythical character Indran is retained in the translation. Good but the word nectar here may confuse the readers, that it may be a nectar of a flower called Indian unless Indran is explained in Footnotes. Nectar in the flower is the purest form; its sweetness is natural taste. Here **Indrar** is used in a plural form which is found only among the Jains. They believe there are many Indras, it is the title given to senior most spiritual personalities. Buddhists apart from Gautama Buddha , had many Buddhas as it is a title given to Bodhisattvas. These religions used plural suffixes to honor their spiritual personnel. In Tamil literary tradition, no God is mentioned with a plural suffix , but with a masculine or feminine gender suffix only. So if the term **Indrar** is translated this plural suffix should be taken into account. It cannot be ignored. Vaidehi may not be aware of this usage of plural suffix and had taken it as Lord Indra Devaraja or Devendra, the king of the celestial. In ancient Sangam literature poems of many Jain poets and Buddhist poets are found. So a translator must be aware of the usage of grammatical suffixes and the various address ice terms of different religions.

The analysis of the equivalents rendered for a metaphor one can finally conclude it is better to paraphrase or explain a metaphor instead of finding out a closest equivalent in the Target Language. Though an equivalent is present in the Target Language it may not give the same feeling the Source language readers experienced while reading the source text. Ambrosia of India gives a different picture to Tamil readers and ambrosia of English gives another picture to the English readers. So paraphrasing is the best way to translate a metaphor with a religious or a mythical element.



Valluvar at Sydney





THIRUKKURAL EXPRESS



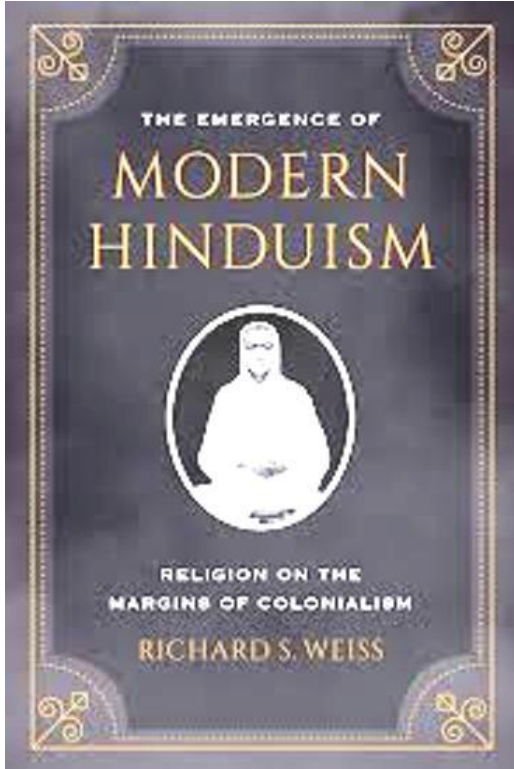
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The Emergence of Modern Hinduism (Religion on the Margins of Colonialism)

By Richard S. Weiss

The Emergence of Modern Hinduism argues for the importance of regional, vernacular innovation in processes of Hindu modernization. Scholars usually trace the emergence of modern Hinduism to cosmopolitan reform movements, producing accounts that overemphasize the centrality of elite religion and the influence of Western ideas and models. In this study, the author considers religious change on the margins of colonialism by looking at an important local figure, the Tamil Shaiva poet and mystic Ramalinga Swami (1823-1874).

RICHARD S. WEISS is Associate Professor of South Asian Religions at the Victoria University of Wellington. He is the author of Recipes for Immortality: Medicine, Religion, and Community in South India.

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Richard S. Weiss narrates a history of Hindu modernization that demonstrates the transformative role of Hindu ideas, models, and institutions, making this text essential for scholarly audiences of South Asian history, religious studies, Hindu studies, and South Asian studies.

We give just a gist of the contents chapter wise.

1. Introduction: Rethinking Religious Change in Nineteenth-Century South Asia

The introduction presents a new model to account for the emergence of modern Hinduism. Prevailing scholarship on nineteenth-century Hinduism has focused on cosmopolitan Hindu reform leaders who formulated new Hindu expressions in dialogue with Western ideas and models. These studies insist that Western influence provided the impetus for Hindu modernization, leaving little space for Hindu traditions to play a creative role in religious change. This chapter advances a model of modernization that highlights the transformative, modernizing capacities of tradition. It presents new ways of doing scholarly work that more accurately reflect diverse ways of being modern, as well as the agency of a greater range of actors, not just for the case of Hindus, but for colonized people throughout the world.

2. Giving to the Poor: Ramalinga's Transformation of Hindu Charity

Chapter 2 analyzes Ramalinga's ideology of the ritual giving of food to the hungry poor. His novel ideology of giving marked a radical departure from established South Indian Shaiva ritual processes, which excluded poor, lower-caste participants. A recent study traces his project of food charity to Christian influence. This chapter takes a different position, demonstrating that Ramalinga drew primarily from prior Shaiva traditions, especially tantra and siddha, and also from institutions that emerged out of complex interactions between Western and Indian sources. More broadly, the chapter demonstrates the importance of traditional Shaiva precedents and ideas in shaping this modern practice.

3. The Publication of Tiruvaruṭpā: The Authority of Canon and Print

Chapter 3 looks at the impact of print technology on Hinduism in the middle of the nineteenth century, the period when print began to proliferate in South Asia. Hindu reformers, often directly influenced by Christian publishing in India, employed print in order to extend the audiences and influence of established canons through accessible publications in prose. Ramalinga and his followers used print differently, challenging established Shaiva authority and scripture by publishing a compilation of his poems as a new contribution to canon. Ramalinga used print to claim that his verses were the equal of revered devotional literature and that he was worthy of a place in the pantheon of Shaiva saints.

4. Ramalinga's Devotional Poems: Creating a Hagiography

The fourth chapter examines Ramalinga's views of authority and tradition through a close reading of his devotional works. Scholars have noted that Hindu reformers emphasized the authority of the written text and also that they relegated scripture and revelation to the distant past, expressing nostalgia for a golden age of Hindu tradition. Ramalinga diverged strongly from these views, asserting that Shaivism was a living, oral tradition based on direct experiences of Shiva's revelation that continue into the present. The chapter stresses the auto-hagiographical character of Ramalinga's writings to argue that new notions of the literary past were emerging in nineteenth-century South Asia outside of reform Hinduism.

5. The Polemics of Conflicting Modernities

Chapter 5 presents a detailed scholarly account of an important debate between Ramalinga and the Tamil Shaiva reform leader Arumuga Navalar. Like Ramalinga, Navalar worked to transform Tamil Shaivism, but his vision of tradition closely conformed to cosmopolitan expressions of Hinduism. He sought to limit the Shaiva canon to a specific corpus of revered texts, and he advanced a rationality that denied the possibility of modern miracles and new scriptural revelations. He strongly criticized Ramalinga's supernatural claims and the use of Ramalinga's verses in Shaiva ritual contexts. His resistance to Ramalinga's influence underscores the disparity between Ramalinga's vision of Hinduism and those of cosmopolitan leaders. This chapter thus highlights the diversity of Hindu approaches to modernization.

6. The Modernity of Yoga Powers in Colonial India

Chapter 6 considers Ramalinga's claim to have acquired extraordinary powers. Most studies of Hindu modernization describe processes of rationalization, with Hindu reformers distancing themselves from miraculous claims. Ramalinga, on the other hand, claimed to possess supernatural powers, and he promised his followers that they too could acquire these powers by joining his community. He embraced tantric and siddha expressions of Shaivism to challenge reform models of an increasingly rational Hinduism. The chapter argues that his promotion of the miraculous has endured, leading to the conclusion that his vision of an enchanted Hinduism is as modern as that of a rational, reform Hinduism.

Conclusion

The conclusion challenges the scholarly tendency to locate the origins of modern Hinduism only in cosmopolitan reform Hinduism and, by extension, in dialogue with the West. It demonstrates that Ramalinga's innovations aligned with, and contributed to, new trends in Hindu expression, including the extension of ritual to lower castes; the use of new technologies to increase accessibility and to challenge established authority; and the sustained "enchantment" of Hinduism and its emphasis on charismatic leadership. The chapter argues that because Ramalinga drew inspiration from Shaiva traditions in articulating these innovations, any consideration of Hindu modernity must take seriously the role of Hindu traditions not just in forging continuity with the past but also with providing sources of innovation and change. The work concludes with a call for further studies that examine regional leaders working in vernacular languages, and for frameworks that consider multiple modernities with diverse genealogies.

SASCHA EBELING, author of *Colonizing the Realm of Words: The Transformation of Tamil Literature in Nineteenth-Century South India* appreciates this inspiring work as "Offering a brilliant, detailed analysis of an extraordinary Tamil religious figure and intellectual, this book is a landmark intervention that is without a doubt one of the most important studies of Hinduism to be published in recent years."

Questions and Answers in Thirukkural



-----Thirukkuralaalaar Dr.R.Prabhakaran

60.3 Energy

(60.3 ஊக்கமுடைமை)

Question:

Is it sufficient to have a big dream to achieve great success?

Answer:

Think lofty thoughts always; even if they fail to materialize, it is still as good as having materialized.

(Couplet-596)

உள்ளுவது எல்லாம் உயர்வுள்ளல் மற்றது

தள்ளினுந் தள்ளாமை நீர்த்து.

(குற 59.

Explanation:

Dreams alone cannot guarantee success. The probability of success increases if the dreams are accompanied by appropriate goals, hard work, dedication, and persistence. Even then, it is entirely possible that one may not achieve the desired degree of success. The famous boxer Mike Tyson is quoted as saying, "If I shoot for the moon, even if I don't get the moon, I might get some clouds." That is very true. If the big dream is accompanied by dedication, specific goals, hard work, and persistence, one may achieve at least partial positive results, if not complete success.

One of my brothers had a dream of becoming a General in the Indian army. That was his dream right from a very early age. During his school days, he studied the life history of Napoleon Bonaparte with great interest and admired Napoleon's military genius. When he was about eighteen years old, he wanted to join the army. He could only join as a soldier. But his dream of becoming a high-ranking officer was always alive. He appeared for competitive examinations held for the selection of officers. Although he scored very high on the written tests, he failed in the interview. This was primarily due to the bias in the Indian army that once someone was a soldier, he was considered virtually unfit to become an officer. But, in his next attempt, he was successful and became an officer. By virtue of his superior performance, he was promoted to the ranks of Lieutenant, Captain, Major, Lieutenant Colonel, Colonel, and Brigadier General. He was shortlisted for the position of Major General. But in India, positions like Major General and above are political appointments. He did not have the political connection required, so he had to retire as a Brigadier General. Even though his dream did not materialize as anticipated, he accomplished most of what he hoped to achieve and had a great career in the Indian army.

The story of my brother is not unique. There are numerous examples of athletes, military generals, politicians, and corporate leaders achieving most of their dreams, if not in their entirety. The process of dreaming and working towards achieving the dream produces a wealth of benefits for the dreamer. Valluvar has thought about this aspect of the dream, which is why he says that even if the dream does not come true, it is still good to dream and work towards it.

So, lofty ideals and big dreams are indeed the basis of success. Therefore, one should certainly dream, and persistent hard work towards achieving that dream will invariably make a dream come true.

61.1 Sloth

(61.1 மடியின்மை)

Question:

How does sloth affect the family honor of a person?

Answer:

The light of family honor will be extinguished due to the dirt of a slothful attitude.

(Couplet – 601)

குடியென்னும் குன்றா விளக்கம் மடியென்னும்

மாகூர மாய்ந்து கெடும்.

(குறள் – 601)

Explanation:

It is generally accepted that a person of good family background might inherit some of the character traits of his parents. In particular, it can be expected that he would be prone to working hard and not being lazy. Despite being the offspring of hard-working parents, if the person is prone to a slothful attitude, over time, the good characteristics he had inherited from his parents will vanish, and he will be looked down on by those who know his family background. In Couplet 601, Valluvar compares the family honor to light and a slothful attitude to dirt. As dirt accumulates, the light gets extinguished. Likewise, when a slothful attitude takes over, the glory of family honor will disappear.

61.2 Sloth

61.2 மடியின்மை)

Question:

What are some of the qualities that will ruin a person?

Answer:

Procrastination, forgetfulness, sloth, and excessive sleep are the vehicles of those prone to ruin.

(Couplet – 605)

நெடுநீர் மறவி மடிதுயில் நான்கும்

கெடுநீரார் காமக் கலன்.

(குறள் – 605)

Explanation:

According to Valluvar, procrastination, forgetfulness, sloth, and excessive sleep are the four qualities that will affect a person adversely in many ways. These four qualities may sometimes destroy one's reputation, ruin his career, and be detrimental to his success in life. Procrastination is the action of unnecessarily and voluntarily delaying or postponing something despite knowing that there will be negative consequences for doing so. As the proverb says, "Procrastination is the thief of time." The consequences may be severe depending on what is not done on time. If a student procrastinates and does not study well, he will fail his test. If an employee fails to submit a report on time, he may be fired. If a patient procrastinates having a medical procedure, it may be fatal. So, procrastination is always detrimental to one's progress, success, or well-being. Forgetfulness is equally bad or perhaps even worse than procrastination. At least the one who procrastinates may end up doing what must be done relatively late instead of promptly. The one who forgets to do things may be unable to recover from his lapses.

Sloth is slowness in the mindset and disinclination to act. Sloth is similar to laziness. Sloth is always wanting to rest and relax, with no desire or intention of doing useful and necessary activities. According to the Bible, sloth is considered one of the seven cardinal sins. Apart from sin, failure or unwillingness to work will lead to poverty, which may lead to other crimes and unacceptable behaviors. Finally, excessive sleep also causes lethargy and laziness. So, it is obvious that the four qualities mentioned in Couplet 605 are certainly to be avoided.



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Dr Rajeswari Chellaiah M.A. M.Phil. Ph.D. joins our team of honorary editors. We feel much elated to have this prolific writer in our team.it will be a golden period for our Thirukkural Express to have Thirukkural Dr.R.Prabhakaran from U.S., Dr.Chandrika Subramanian and Dr. C Rajeswari as our adorable brain trust.

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Executive Editor: Dr.Maraimalai Ilakkuvanar

Thiruvalluvar Era: 2054 Aippasi-5

C.E.:2023- October- 22

Tears Are More Powerful Than Bombs

We are weeping!
Mourning over the genocide!
Ghastly murder of innocent people
Who owned only their lives!
Mothers carrying babies in their arms
Old aged unable to run in a hurry!
Meek creatures
Unable to defend themselves!
Cruelly killed!
Massacred!
Bombed!
A huge mass of many thousand lives!
Dastardly destroyed!
Tears are more powerful than bombs!
Truth is mightier than the media!



It is the tears of those groaning under
oppression that wear out the prosperity of
the ruler. Thirukkural-555

Thirukkural and Ajivaka Philosophy

Maraimalai Ilakkuvanar

The Ajivaka is an ancient philosophical and ascetic school of thought that originated in India around the same times as other prominent schools like Buddhism and Jainism, during the 5th century BCE. The Ajivakas were primarily known for their religious and ethical beliefs, as well as their ascetic practices. While they didn't have a specific "policy" in the sense of political or social governance, they did have a set of principles and doctrines that guided their way of life.

Here are some key aspects of Ajivaka philosophy and practices:

Fatalism: The Ajivakas were notable for their belief in a strict form of determinism and fatalism. They believed that everything in the universe, including human actions, was predetermined and beyond human control. This deterministic worldview led them to advocate a sense of resignation and acceptance of one's fate.

Niyati (Destiny): The concept of niyati was central to Ajivaka philosophy. Niyati refers to the idea that everything that happens in the world is predestined and governed by an unalterable cosmic order. This belief in niyati influenced their ascetic practices and their view of the world.

Asceticism: The Ajivakas were known for their ascetic way of life. They practiced severe self-mortification and renunciation of worldly pleasures. Some Ajivaka ascetics were known to wear minimal clothing or none at all, engage in extreme fasting, and lead a life of extreme simplicity and self-denial.

Minimalism: The Ajivakas advocated a minimalist lifestyle. They believed in living with very few possessions and adhering to a simple and austere existence. This minimalism was seen as a means to detach from worldly desires and attachments.

Spiritual Practices: Their practices included meditation, rituals, and a focus on gaining spiritual insights. The Ajivakas aimed to attain liberation or moksha through their ascetic practices and the pursuit of a deep understanding of the nature of existence.

Non-Engagement with Society: Ajivakas generally chose to live in solitude or in small ascetic communities, and they avoided active engagement with the world. Their beliefs in determinism and fatalism led them to have a somewhat passive approach to life's challenges.

While the Ajivaka philosophy was influential during its time, it eventually declined and almost disappeared by the end of the ancient period. Unlike some other ancient Indian philosophies like Buddhism and Jainism, the Ajivaka tradition did not have a long-lasting impact on Indian culture or philosophy. Nonetheless, it remains a fascinating historical and philosophical footnote in the rich tapestry of ancient Indian thought.

While the Thirukkural does not explicitly or prominently reflect the philosophy of the Ajivakas, it encompasses a wide range of ethical and moral teachings, some of which may align with certain aspects of Ajivaka thought. It's essential to note that the Thirukkural draws from a diverse array of philosophical and ethical traditions, and it cannot be solely attributed to any one specific school of thought. Here are a few areas where you might find some overlaps or influences:

Detachment and Renunciation: The Ajivakas practiced asceticism and advocated renunciation of worldly desires. While the Thirukkural doesn't promote extreme asceticism, it does emphasize the importance of detachment and not being overly attached to material possessions or worldly pleasures. Thiruvalluvar's verses often stress the value of simple living and not being overly materialistic.

Ethics and Virtue: The Thirukkural is primarily a work of ethical and moral guidance. It contains teachings on various virtues, such as truth, righteousness, non-violence, and compassion. These moral values align with the ethical principles advocated by the Ajivakas.

Determinism: While the Ajivakas had a strong belief in determinism and fate (niyati), the Thirukkural does not explicitly endorse these concepts. However, the idea of accepting one's fate and maintaining equanimity in the face of life's challenges can be seen as a common thread between the two.

Non-violence: The Ajivakas, like other Indian philosophical traditions, emphasized non-violence (ahimsa). Thiruvalluvar's Thirukkural also places a significant emphasis on non-violence as a virtue and advocates kindness and compassion toward all living beings.

Simplicity and Minimalism: The Ajivakas practiced a minimalist and austere lifestyle. The Thirukkural encourages a simple and humble way of life, suggesting that excessive wealth or extravagance can lead to moral corruption.

In summary, while the Thirukkural may share certain ethical and philosophical principles with the Ajivakas, it is a distinct work of Tamil literature and ethics that encompasses a broader range of influences and teachings. The Thirukkural's

primary focus is on providing practical guidance for leading a virtuous and ethical life, and it reflects the values and ethos of its Tamil cultural context.

Thirukkural, attributed to the ancient Tamil philosopher and poet Thiruvalluvar, does not explicitly present contradictions with the Ajivaka philosophy because the Thirukkural is a distinct work with its own set of ethical and moral teachings.

However, there are some notable differences between the Thirukkural's teachings and the core tenets of Ajivaka philosophy. These differences reflect the diversity of thought within the broader Indian philosophical and ethical traditions. Here are a few areas where the Thirukkural's teachings may differ from Ajivaka philosophy:

Determinism vs. Free Will: Ajivakas believed in strict determinism, where everything in the universe was considered predestined and beyond human control. In contrast, the Thirukkural does not emphasize this deterministic view. Instead, it encourages individuals to exercise their free will and make choices that lead to virtuous and ethical conduct. The Thirukkural's focus is on individual responsibility for one's actions.

Asceticism vs. Moderate Living: While the Ajivakas practiced asceticism and extreme renunciation, the Thirukkural promotes a more balanced approach to life. It advocates for moderation and does not promote extreme forms of self-mortification. Instead, it encourages individuals to live virtuously while participating in society.

Simplicity vs. Social Engagement: The Ajivakas, due to their ascetic philosophy, often avoided active engagement with society. The Thirukkural, on the other hand, emphasizes the importance of social involvement and fulfilling one's duties and responsibilities within the family and community. It promotes ethical behavior in the context of everyday life.

Non-violence and Compassion: Both the Ajivakas and the Thirukkural share a commitment to non-violence (ahimsa) and compassion. However, the Thirukkural's teachings on these subjects are more aligned with broader Indian ethical principles and do not specifically mirror Ajivaka thought.

In summary, while there may be some overlaps in certain ethical principles, the Thirukkural does not explicitly endorse the deterministic and ascetic aspects of Ajivaka philosophy. Instead, it provides a more balanced and pragmatic approach to leading a virtuous and ethical life in the context of everyday society. The Thirukkural's teachings are rooted in the Tamil cultural and ethical tradition and are more closely aligned with the mainstream ethical thought of ancient Tamilnadu.



<https://www.wisdomlib.org/hinduism/essay/lakulisha-pashupata-philosophy-and-practice/d/doc1085527.html>

Evidence of Ajivika cult in Kashmir

Questions and Answers in Thirukkural



-----Thirukkuralaar Dr.R.Prabhakaran

60.3 Energy

(60.3 ஊக்கமுடைமை)

Question:

Is it sufficient to have a big dream to achieve great success?

Answer:

Think lofty thoughts always; even if they fail to materialize, it is still as good as having materialized.

(Couplet-596)

உள்ளுவது எல்லாம் உயர்வுள்ளல் மற்றது

தள்ளினுந் தள்ளாமை நீர்த்து.

(குற 59.

Explanation:

Dreams alone cannot guarantee success. The probability of success increases if the dreams are accompanied by appropriate goals, hard work, dedication, and persistence. Even then, it is entirely possible that one may not achieve the desired degree of success. The famous boxer Mike Tyson is quoted as saying, "If I shoot for the moon, even if I don't get the moon, I might get some clouds." That is very true. If the big dream is accompanied by dedication, specific goals, hard work, and persistence, one may achieve at least partial positive results, if not complete success.

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So, lofty ideals and big dreams are indeed the basis of success. Therefore, one should certainly dream, and persistent hard work towards achieving that dream will invariably make a dream come true.

61.1 Sloth

(61.1 மடியின்மை)

Question:

How does sloth affect the family honor of a person?

Answer:

The light of family honor will be extinguished due to the dirt of a slothful attitude.

(Couplet – 601)

குடியென்னும் குன்றா விளக்கம் மடியென்னும்

மாகூர மாய்ந்து கெடும்.

(குறள் – 601)

Explanation:

It is generally accepted that a person of good family background might inherit some of the character traits of his parents. In particular, it can be expected that he would be prone to working hard and not being lazy. Despite being the offspring of hard-working parents, if the person is prone to a slothful attitude, over time, the good characteristics he had inherited from his parents will vanish, and he will be looked down on by those who know his family background. In Couplet 601, Valluvar compares the family honor to light and a slothful attitude to dirt. As dirt accumulates, the light gets extinguished. Likewise, when a slothful attitude takes over, the glory of family honor will disappear.

61.2 Sloth

61.2 மடியின்மை)

Question:

What are some of the qualities that will ruin a person?

Answer:

Procrastination, forgetfulness, sloth, and excessive sleep are the vehicles of those prone to ruin.

(Couplet – 605)

நெடுநீர் மறவி மடிதுயில் நான்கும்

கெடுநீரார் காமக் கலன்.

(குறள் – 605)

Explanation:

According to Valluvar, procrastination, forgetfulness, sloth, and excessive sleep are the four qualities that will affect a person adversely in many ways. These four qualities may sometimes destroy one's reputation, ruin his career, and be detrimental to his success in life. Procrastination is the action of unnecessarily and voluntarily delaying or postponing something despite knowing that there will be negative consequences for doing so. As the proverb says, "Procrastination is the thief of time." The consequences may be severe depending on what is not done on time. If a student procrastinates and does not study well, he will fail his test. If an employee fails to submit a report on time, he may be fired. If a patient procrastinates having a medical procedure, it may be fatal. So, procrastination is always detrimental to one's progress, success, or well-being. Forgetfulness is equally bad or perhaps even worse than procrastination. At least the one who procrastinates may end up doing what must be done relatively late instead of promptly. The one who forgets to do things may be unable to recover from his lapses.

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Thiruvalluvar at Gujarat



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C.E.:2023- November- 5

Peace everywhere!

Either it is Palestine or Israel!

Every country is my country!

Every man is my relative!

Slaughter? Genocide?

Massacre? Mass killing?

Whatever be the name

Atrocities and arrogance

Are committed without shame!

Isn't it our duty to stop this!

United together

Shouldn't we try to stop the war?

Like a demon vs. demon clash

Will nation-to-nation conflict continue?

Do not dream to divide the world into two teams!

Peace loving countries of the world unite!

Please put a mighty pressure on and stop the war!

Save lives to save humanism!

Nuclear weapons become powerless before

Uncontrolled hatred! Let us strive to eradicate it!

Love! Fraternal affection! Peace everywhere!



குறள் : 874

பகைநட்பாக் கொண்டொழுகும் பண்புடை யாளன்
தகைமைக்கண் தங்கிற்று உலகு.

The world secure on his dexterity depends,
Whose worthy rule can change his foes to friends

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Not for Sale

Published by: International Thirukkural Virtual Institute

Questions and Answers in Thirukkural



-----Thirukkuralaar Dr.R.Prabhakaran

62.1 Perseverance

(62.1 ஆள்வினையுடைமை)

Question:

How to succeed in a task that seems impossible?

Answer:

When a task seems impossible, do not be disheartened. Persistent efforts will help you to achieve greatness.

(Couplet – 611)

அருமை உடைத்தென்று அசாவாமை வேண்டும்

பெருமை முயற்சி தரும்.

(குறள் – 611)

Explanation:

When Thomas Alva Edison (1847 – 1931) was a young boy, he was told by his teachers that he was too stupid to learn anything and was sent home. He was homeschooled by his mother. He never had formal schooling. He was deaf in one ear and could not hear well in the other ear. Despite these disadvantages, he became an entrepreneur in his early years and was very fond of experimenting and coming up with his own inventions. He worked tirelessly with great persistence. In his attempts to invent the electric bulb, he met with failures more than 14,000 times and finally succeeded. Eventually, Edison went on to hold more than 1,000 patents for his inventions. Edison is now known as one of the most successful inventors who ever lived, and his creations changed the lives of billions of people. If he had thought of giving up, the world would not have benefited from his inventions.

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Albert Einstein, whose name is synonymous with intelligence, did not start speaking until he was seven and was thought to be mentally handicapped. But he never gave up, and his persistence led to the invention of the theory of relativity. He went on to win the Nobel Prize and altered the world's approach to physics.

Abraham Lincoln, the sixteenth President of the USA, did not have formal schooling. He self-taught himself. He met with several setbacks and failures in his business attempts. He took failures in his stride. Undeterred, Lincoln marched into the political realm, where he launched several failed runs at political offices before his ascendance to President. He is said to have mentioned, "My great concern is not whether you have failed, but whether you are content with your failure." So, according to Lincoln, failures are part of life, and one should persistently continue to work towards one's goal without being discouraged. This is precisely what Valluvar says in Couplet 611.

In addition to those mentioned above, countless others have realized their dreams by setting proper goals and working with unwavering persistence to overcome formidable adversities. The biographies of these successful people and others like them confirm Valluvar's belief that adversities can be overcome by perseverance and success can be achieved.

62.2 Perseverance

(62.2 ஆள்வினையுடைமை)

Question:

What is the benefit of working hard?

Answer:

Persistent hard work will bring about good fortune
and indolence will bring about poverty.

(Couplet – 616)

முயற்சி திருவினை ஆக்கும் முயற்றின்மை

இன்மை புகுத்தி விடும்.

(குறள் – 616)

Explanation:

We sometimes see good things happen to some people without effort or only with minimal effort. For example, somebody may win a lottery and become a millionaire. The only action on his part would have been to purchase the lottery ticket. But the probability of winning a

lottery is minuscule. Therefore, one cannot consider playing the lottery as the game plan to become wealthy. The real approach to gaining wealth, success, fame, recognition, etc., is to work hard with perseverance. According to Valluvar, persistent hard work will yield wealth, success, fame, recognition, etc. On the other hand, a lack of persistent hard work will not produce wealth, success, fame, recognition, etc.

62.3 Perseverance

(62.3 ஆள்வினையுடைமை)

Question:

Is being disabled a disgrace?

Answer:

Being disabled is not a disgrace to anybody; it is a disgrace not learning what should be learnt and lacking in perseverance.

(Couplet –

618)

பொறியின்மை யார்க்கும் பழியன்று அறிவறிந்து

ஆள்வினை இன்மை பழி.

(குறள் – 618)

Explanation:

According to Valluvar, being disabled is not a disgrace. But being unwilling or indifferent to learning what should be learnt is a disgrace. Being disabled may not necessarily mean that an individual is incapable of learning or becoming successful in life. There are several examples of disabled people becoming successful and making significant contributions to society.

Despite the progressive neurodegenerative disease (known as Lou Gehrig's disease) that has caused muscle weakness and paralysis throughout his adult life, Stephen Hawking (1942 - 2018), the British physicist, has made outstanding contributions to physics and cosmology. His book, A Brief History of Time, has been a best seller and has sold more than 10 million copies in the past twenty years.

Helen Keller (1880 – 1968) was a deaf, blind, and mute woman. Undaunted by her adversities, she fought an incredibly courageous battle to communicate with the outside world and led a life of accomplishments. She became one of the 20th century's leading humanitarians.

Demosthenes (384 BC – 322 BC), the famous Greek orator of the 4th century B.C., had speech impediments in his early days. It is said that to overcome his disability, he used to talk with pebbles in his mouth and recited verses while running.

62.4 Perseverance

(62.4 ஆள்வினையுடைமை)

Question:

Can God help me under all circumstances?

Answers:

Even if God does not help you, you will be rewarded proportionately for your hard work. (Couplet – 619)

தெய்வத்தான் ஆகா தெனினும் முயற்சிதன்

மெய்வருத்தக் கூலி தரும்.

(குறள் – 619)

Explanation:

Valluvar is a great proponent of hard work. He believes that persistent hard work is necessary to achieve the desired goal. One who believes in God is likely to pray for help from God. A religious person develops an optimistic outlook on life because he expects God to help him. No religion discourages hard work. Valluvar is not discouraging anyone from their belief in God. In Couplet 619, Valluvar is only saying that even if God fails to help someone for some reason, he will be rewarded in proportion to his hard work. So, hard work is essential for those who believe in God and also for those who do not.

62.5 Perseverance

(62.5 ஆள்வினையுடைமை)

Question:

How to overcome unexpected setbacks?

Answer:

People who work hard with perseverance will overcome the obstacles created by unpredictable random events (fate). (Couplet – 620)

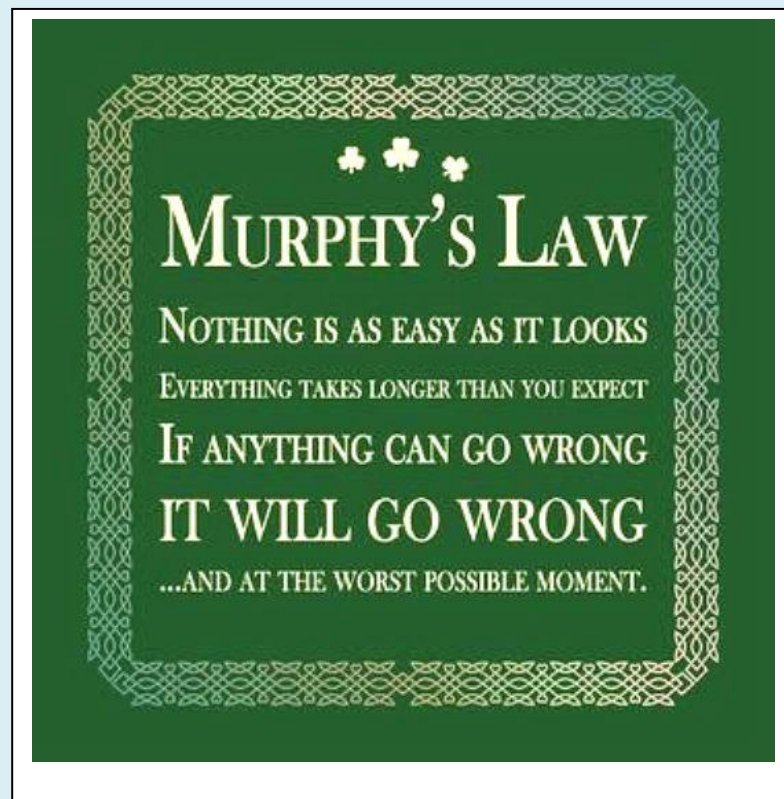
ஊழையும் உப்பக்கம் காண்பர் உலைவின்றித்

தாழாது உஞற்று பவர்.

(குறள் – 620)

Explanation:

Valluvar is a great believer in human effort to achieve the desired goal. He is pragmatic in his approach to all human problems. He is not oblivious to the potential setbacks one would encounter in pursuing one's goals. He realizes that it is not unusual to face adversities. There is a law known as Murphy's Law, which is attributed to the American Aerospace Engineer Captain Edward A. Murphy. The law says, "Anything that can go wrong will go wrong." That is probably true. Therefore, one should always be mentally prepared to meet adversities head-on. One could encounter health-related problems, financial difficulties, legal issues, competition, and numerous other unforeseen situations in life that could interfere with the pursuit of one's goals. Occurrences of unexpected random events - alternately known as fate - often adversely affect one's progress in achieving one's goals. Even under those circumstances, Valluvar's guideline is to pursue the goals with relentless effort.



Zoroastrianism is one of the world's oldest religions, founded by the prophet Zoroaster (also known as Zarathustra) in ancient Persia around 3,500 years ago. The philosophy of Zoroastrianism is centered around the teachings of Zoroaster, emphasizing a dualistic worldview with a focus on the eternal struggle between good and evil.

Key aspects of Zoroastrian philosophy include:

Dualism: Zoroastrianism posits a dualistic cosmology, where the world is viewed as a battleground between two opposing forces: Ahura Mazda (the god of truth, light, and goodness) and Angra Mainyu or Ahriman (the destructive spirit of falsehood, darkness, and evil). Humans are believed to play a role in this cosmic conflict by choosing between good thoughts, words, and deeds or evil ones.

Ethical principles: The religion stresses the importance of leading a righteous life through good thoughts, good words, and good deeds. Zoroastrianism places significant value on ethical conduct, social justice, charity, and the pursuit of truth.

Free will: Zoroastrianism emphasizes human free will and the individual's responsibility for their choices. Followers are encouraged to align themselves with the forces of good to help bring about the eventual triumph of good over evil.

Cosmology and eschatology: The religion includes beliefs about the ultimate fate of the world. Zoroastrians anticipate a final judgment day, known as Frashokereti, where the forces of good will ultimately prevail, leading to the resurrection of the dead, the purification of the world, and the establishment of a perfect society.

Nature and the elements: Zoroastrianism holds a deep reverence for nature and its elements. Fire, symbolizing purity and divine light, is considered sacred and plays a crucial

role in Zoroastrian rituals. Water, earth, and other elements are also regarded with respect and considered integral to the religion's practices.

Throughout history, Zoroastrianism has influenced various religious and philosophical systems, and while its adherents have decreased over time, its core principles continue to resonate with many and have left a lasting impact on numerous belief systems.

Zoroastrianism and the Thirukkural, a classic Tamil text, belong to different cultural and philosophical backgrounds but share certain thematic similarities concerning ethical and moral teachings. Here's a comparative overview:

Cultural Background:

Zoroastrianism: Originating in ancient Persia, Zoroastrianism is a religion founded by the prophet Zoroaster, emphasizing a dualistic worldview and ethical principles.

Zoroastrianism emphasizes the importance of leading a righteous life by practicing good thoughts, words, and deeds. It upholds ethical conduct and the pursuit of truth while acknowledging the struggle between the forces of good and evil.

Thirukkural provides practical guidance on leading a virtuous life and ethical governance. It covers various aspects of life, including virtue, wealth, love, and more, focusing on ethical behavior, justice, and moral values.

Similarities:

Both Zoroastrianism and the Thirukkural emphasize ethical conduct, the pursuit of truth, and the significance of leading a righteous life.

Both texts advocate for the importance of individual actions and personal responsibility in shaping a just and moral society.

Differences:

Religious Context: Zoroastrianism is a religion with a dualistic cosmology, involving a belief in a supreme deity (Ahura Mazda) and an opposing force (Angra Mainyu). Thirukkural, while dealing with moral and ethical principles, does not have religious affiliations.

Cultural Origins: Zoroastrianism emerged in ancient Persia, whereas the Thirukkural is deeply rooted in the cultural and philosophical traditions of ancient Tamil society.

While Zoroastrianism and the Thirukkural arise from distinct cultural and religious contexts, both share a focus on ethical living and the significance of moral conduct. Zoroastrianism's emphasis on the cosmic battle between good and evil parallels some of the ethical concerns echoed in the Thirukkural, despite their different philosophical and cultural underpinnings.





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Dr.S.Ilakkuvanar's 114th Birth Anniversary Special Issue

Ilakkuvanar, the Dauntless Warrior

--Prof.A.Ayyasamy

After having learnt about Robert Caldwell, it will be very appropriate to think of Si. Ilakkuvanar (1909-1973), who in his younger days, considered Caldwell's 'Comparative Grammar' as his bible. According to the observation made by a classmate of his, young Ilakkuvanar had read it at least thirty six times. Such Anna, was the attraction the work had for him. Add to this his contact with the Dravidian ideology which was beginning to bring the youth of those days under its sway, and you have the stuff Ilakkuvanar was made of.



C.N.A., Karumuththu
Thiyagarajan & Ilakkuvanar



A Cartoon published by
Murasoli depicting the
imprisonment of Ilakkuvanar
as the imprisonment of Mother
Tamil



In a meeting-Dr.Kalaingar is speaking



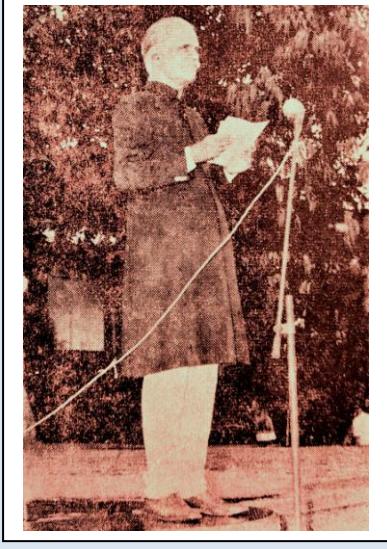
With M.G.R. in S.T.Hindu college function



Ilakkuvanar in S.T.Hindu college while Dr.B.Natarajan, the renowned Economist was the Principal.

Having lost his father at the tender age of seven, and his family income having greatly shrunk, he had to discontinue his education after the primary level. He literally tended cattle for some time. Yet, his thirst for education was so insatiable that somehow or other he limped his way through his school and even managed to join the Tamil pulavar course, in spite of jeering from his relatives who called him irresponsible. He not only successfully completed the course, but later went up to the doctoral level, winning medals and accolades all the way,

Love for Tamil became the life-breath of Ilakkuvanar and he continued to serve his mother-longue in more ways than one. First of all, he taught Tamil literature to his students with such dedication that many of them were electrified with love for the language. Kalaingar Karunanidhi and R.Nallakanu were among his students. He perpetuated the memory of the Tamil savants Tholkappiyar, Thiruvalluvar and Ilango Adigal by making his students, and the public, get up festivals and conference to honour them.



As a Principal of S.T.Hindu college, Nagercoil.

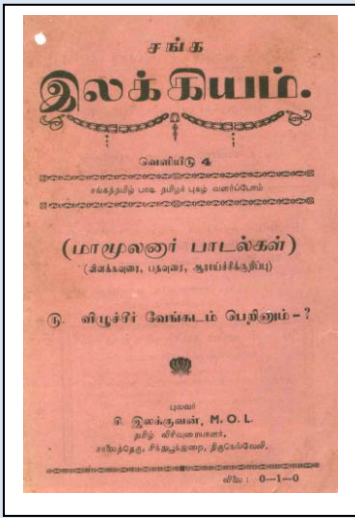
The chaste Tamil movement started by Maraimalai Adigal (for whom he developed a great admiration) attracted Ilakkuvanar and he started speaking and writing in a language devoid of any foreign words, like Sanskrit or English. Those were the days when even Tamil scholars used an affected, rather pedantic, style, with a mixture of alien words. Ilakkuvanar was divided by such 'scholars', but he least minded it being convinced of the correctness of his action. His conviction attracted the students, who enthusiastically followed his style, to the chagrin of his colleagues.

In those days when people were not even aware of the existence of the Sangam classics and such masterpieces like Tholkappiyam and Thirukkural Ilakkuvanar set about popularizing them. Often he conducted evening classes for interested people, free of cost, which meant that they burnt his own pocket; He wrote voraciously on Tholkappiyam and Tirukkural taking them to the doorsteps of the common man. He brought out an English translation of Tholkappiyam, laboring at it for ten years, making it a classic which

has won wide acclaim. It may be noted that when Arignar Anna had an audience with the Pope in 1968, Ilakkuvanar's Tholkappiyam translation was one of the three works he presented to the Pontiff. (The other two were Thirukkural and Cilappatikaram.)

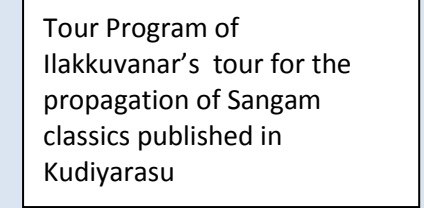


This indefatigable scholar published weeklies and fortnightlies setting a high standard in journalism too. Many of them had to be stopped abruptly for he had to move from place to place. That did not deter him and he would start a new weekly or fortnightly in the new place. He even ran a daily though only for a few months. His editorials touched upon various topics affecting the country, bringing out the wide sweep of his interests.



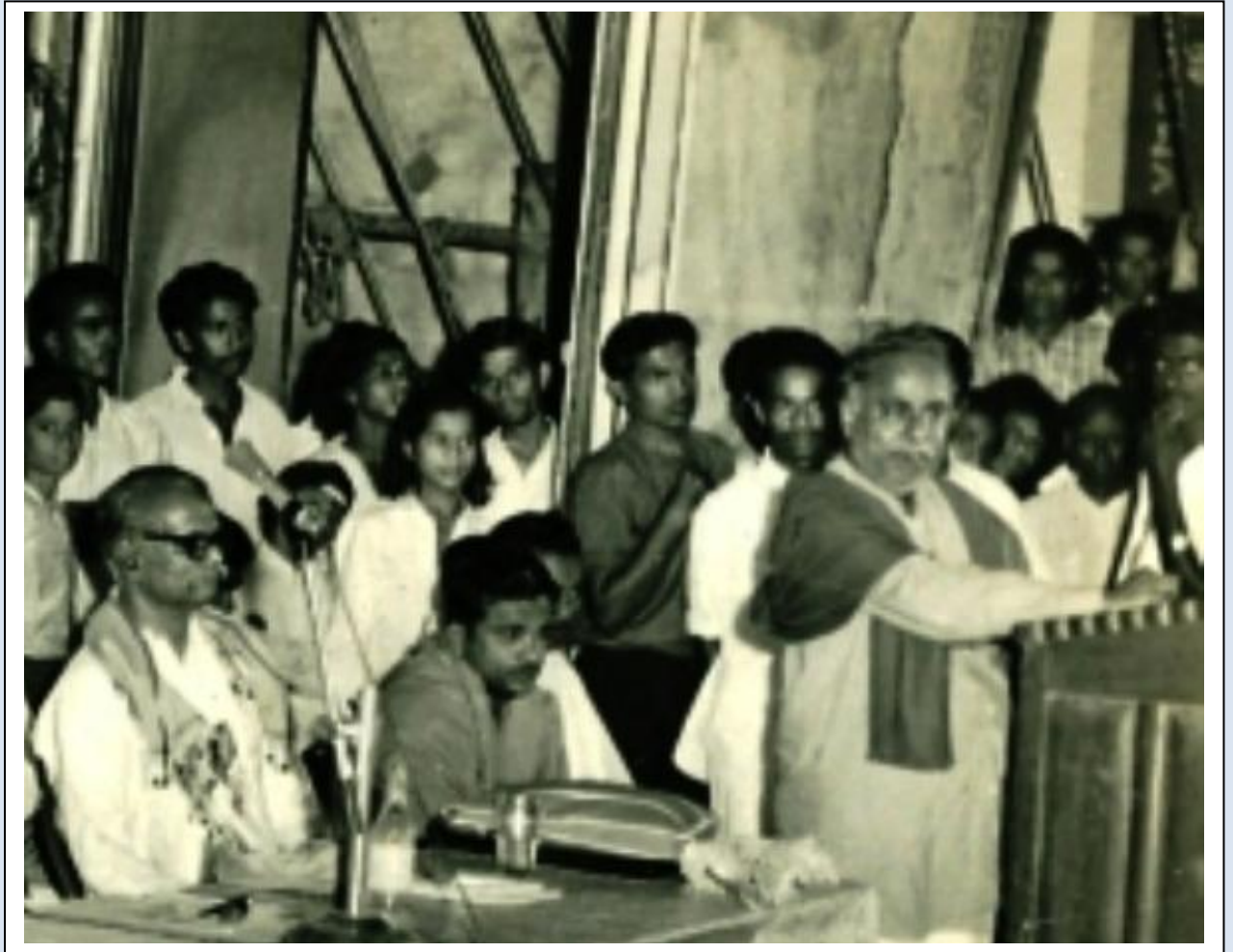
"Sanga Ilakkiyam" A weekly publication by Ilakkuvanar

His most lasting contribution will be the critical works he produced as a profound scholar. Citing a number of unassailable proofs he has fixed the age of Tholkappiam a 7th century B.C. He has written an excellent work on the methodology for teaching Tamil. adopting the methods used in England for teaching English. He has published copious commentaries on noted ancient classics. He has made extensive



With all his scholarship, dedication and sincerity, Ilakkuvanar had to lead a chequered life as he lived in days when scholars connected with the Dravidian movement were hounded and hunted. Often love for Tamil was interpreted as treason. He never lasted in any job for more than a couple of years. This happened even in the evening of his life. He was incarcerated twice, once when he planned to embark on a walkathon for making Tamii the medium of instruction for higher studies and the second time for opposing the imposition of Hindi.

All men who have praised Ilakkuvanar for his contribution and qualities of head and heart have invariably mentioned one quality: his courage. He always did what he considered right against heavy odds, subjecting himself to persecution from the authorities and derision from his fellow-scholars. Even old age and illness did not damper his spirit. Ilakkuvanar will always be remembered for his courage and conviction.



Questions and Answers

-----Thirukkuralaar Dr.R.Prabhakaran



63.1 Fortitude

(63.1 இடுக்கண் அழியாமை)

Question:

What is the best way to overcome adversity?

Answer:

Laughing at adversity is the best way to overcome it.(Couplet – 621)

இடுக்கண் வருங்கால் நகுக அதனை

அடுத்தார்வது அஃதொப்ப தில்.(குறள் – 621)

Explanation:

According to Valluvar, laughing at adversity is the best way to overcome it. It is easy to say that laughter is the best way to overcome adversity. But for most people laughing at adversity is not possible. Although it is difficult and perhaps even unnatural to laugh at adversity, modern psychologists agree with Valluvar that laughter is indeed very therapeutic in adverse situations.

Psychologists believe that a sense of humor when facing adversity is the most useful tool. Maintaining a sense of humor in critical situations helps us stay on our feet. A sense of humor is an essential characteristic of a resilient person. Resilience keeps us away from focusing on the negative. Positive emotions during stressful situations can help us to cope with adversity.

History has several examples of people who overcame adversity through their positive attitudes. One such example is Thomas Alva Edison, the prolific American

inventor. In 1914, when ten buildings in Edison's plant exploded in a chemical-fueled fire, he did not panic. He just stood there and watched the flame. In fact, he seems to have rejoiced. He told his son, "Go get your mother and all her friends. They will never see a fire like this again." The next day, Edison surveyed the ruins and said, "There is great value in disaster. All our mistakes are burned up. Thank God we can start anew." He got a loan from his friend Henry Ford, the founder of the Ford Motor Company, rebuilt his laboratory in a matter of weeks, and continued to be successful.

Soichiro Honda, the Japanese entrepreneur and founder of the Honda Motor Company, had a similar situation that he faced with a courageous, positive attitude. An earthquake once destroyed his automobile factory. After he rebuilt his factory, it was again demolished by the American bombing during the Second World War. He was least perturbed and took it in stride. Undeterred by the two catastrophic events, he built the Honda manufacturing plant again and was enormously successful. Examples of Thomas Alva Edison, Soichiro Honda, and others like them confirm Valluvar's approach to overcoming adversity.



Soichiro Honda---Born: November 17, 1906-Iwata-gun, Japan-Died: August 5, 1991 - Tokyo, Japan-Japanese businessman

An independent person in a country not known for its willingness to accept nonconformists (those that do not cooperate with customs), Soichiro Honda created an automobile giant despite the opposition of the Japanese government. One of his company's cars, the Accord, was a best-selling model in the American market.

63. 2 Fortitude

(63.2 இடுக்கண் அழியாமை)

Question:

Is there anyone who will be imperturbable upon encountering adversities?

Answer:

Trouble will find it difficult to cause trouble to a man

if it confronts a man with bullock-like efforts. (Couplet – 624)

மடுத்தவா யெல்லாம் பகடன்னான் உற்ற
இடுக்கண் இடர்ப்பாடு உடைத்து.(குறள் – 624)

Explanation:

Those who have observed a bullock pulling a cart would have noticed that the bullock is undaunted by adverse terrain conditions. The bullock does not mind the terrain conditions it traverses, up or down, desert or swamp. According to Valluvar, if a man braves to face adversities like the bullock, then trouble will find it difficult to cause trouble to him.

63.3 Fortitude

(63.3 இடுக்கண் அழியாமை)

Question:

Is there anyone who will not be affected by adversity?

Answer:

He who does not crave pleasure and realizes that adversities in life are natural will never be affected by adversities. (Couplet – 628)

இன்பம் விழையான் இடும்பை இயல்பென்பான்
துன்பம் உறுதல் இலன்.(குறள் – 628)

Explanation:

When our expectations are not met, we experience disappointment. Conversely, if we don't have expectations, we will not experience disappointment. If we expect everything to go as we would like and hope never to experience a setback or failure, we are bound to be unhappy and experience disappointment when things do not go according to our expectations. So, the one who does not crave pleasure and realizes that adversities in life are natural will not experience disappointments when adversities are encountered.

Anna on Ilakkuvanar's translation of Tholkappiyam

STUPENDOUS is the word that arises spontaneously as one goes through this work an achievement worthy of the erudite scholar, Dr. Ilakkuvanar.

This is no mere translation of Tholkappiyam-the greatest, grandest and the most ancient Tamil work. Doctor Ilakkuvanar has given us a faithful portrayal of Tamilakam itself.

Tholkappiyam is the bed-rock on which a grand edifice of literature stands- a literature about which, we Tamilians have got every right to be elated.

To translate such a work of fundamentals as Tholkappiyam, one needs a critical mind of high calibre and Doctor Ilakkuvanar has demonstrated this aspect in abundance.

Doctor Ilakkuvanar is well-known already as a scholar of rare eminence, bold and unbiased. Behind this work that Doctor Ilakkuvanar has given us, is enshrined years of intense study, critical analysis and comparative thought.

Doctor Ilakkuvanar has done yeoman service by rendering Tholkappiyam in the English language and the English knowing world will now be in a position to realize and appreciate the genius of ancient Tamilnadu.

Tamilians have got every right to feel proud of Tholkappiyam and Doctor Ilakkuvanar's masterly work is bound to enable scholars of the English speaking world to evaluate correctly the heights attained by Tamilians, long before many nations attempted to perfect their languages.

Tamilians in particular and students of literature in general, owe a debt of gratitude to Doctor Ilakkuvanar for this work.

It is not for me to enumerate the various aspects to be found in this work, nor is it possible to express fully our feelings of appreciation in a cursory way--enough to state that Tamilians are entitled to feel proud of this magnificent work. I am confident that those who appreciate the present-day spirit of renaissance in Tamil language, will make the fullest and most fruitful use of this masterpiece.

I pay my deep-felt thanks to Doctor Ilakkuvanar for having given us 'Tholkappiyam' in the English language.

-C.N. ANNADURAI M.A.,M.P.



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Thiruvalluvar Era: 2054 Karthigai-17

C.E.:2023- December- 3

My Mentor, Mighty Hero and lovable leader
Sacrifice is a jewel that adorns him
Determination is his way of public life;
Dedication to Periyar's policies,
Courage in opposing the subjugation and the
Will power to serve the downtrodden,
Prove the super power of Periyar
In the culmination of an egalitarian nation!
His voice proclaims rationalism that
Reverberates from Cape Kumari to Himalayas!
Valor, Gallantry and Bravery are
Words that can never describe his
Perseverance and Fortitude in the
Fight for the rights of a vast majority
Innocent and ignorant of the outrageous forces
Incarcerating them in darkness!
He never preaches
His practice acts as guidance
His smiling face
Rejuvenates his cadres;
Empathy and sympathy
Love and affection are his energy tonics
To activate the volunteers!
He is my mentor teaching me the lofty Periyarism!
The mighty Hero trampling old age under his feet!
The lovable Leader is an asset to the Tamil race!
K.Veeramani!



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Thirukkural and Dhammapada



Maraimalai Ilakkuvanar

The Dhammapada is a collection of sayings of the Buddha in verse form. It is one of the most widely read and studied texts in the Buddhist tradition. The teachings of the Dhammapada cover a wide range of topics and offer guidance on how to live a virtuous and meaningful life. Here are some key themes and teachings from the Dhammapada:

The Mind is foremost: The Dhammapada begins with the verse "Mind is the forerunner of all things." This emphasizes the importance of the mind in shaping one's actions and experiences. It suggests that our thoughts and intentions play a crucial role in determining the course of our lives.

The Nature of Suffering: The Dhammapada addresses the nature of suffering and the importance of understanding its causes. The Buddha teaches that craving and attachment are the root causes of suffering and that by overcoming these, one can attain liberation (Nirvana).

The Path to Enlightenment: The Dhammapada outlines the Eightfold Path, which is a central teaching in Buddhism. This path consists of right understanding, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration. Following this path is seen as a way to end suffering and attain enlightenment.

Ethical Conduct: Many verses in the Dhammapada emphasize the importance of ethical conduct, including refraining from harmful actions, speaking truthfully, and cultivating compassion and kindness towards all beings.

The Power of the Mind: The Dhammapada highlights the power of the mind to shape one's reality. It encourages mindfulness and mental discipline as a means to control the mind and overcome negative mental states.

The Transitory Nature of Life: The impermanence of all things is a recurring theme in the Dhammapada. It encourages practitioners to recognize the transient nature of life and to cultivate detachment from worldly possessions and desires.

Wisdom and Foolishness: The Dhammapada contrasts the wise person with the foolish one, emphasizing the importance of wisdom, discernment, and understanding in navigating life's challenges.

The Practice of Loving-Kindness: The Dhammapada encourages the cultivation of loving-kindness (Metta) towards all beings. This practice is seen as a way to develop a compassionate and open-hearted attitude.

These are just a few of the many teachings found in the Dhammapada. The verses are concise and often poetic, making them accessible for contemplation and reflection on the path to awakening in the Buddhist tradition.

Thirukkural and Dhammapada

Thirukkural and Dhammapada are both ancient texts that offer moral and ethical guidance, and they have similarities in their teachings. However, they come from different cultural and religious backgrounds—Thirukkural from Tamil literature and Dhammapada from Buddhist scripture. Here are some points of comparison and contrast:

Similarities:

Ethical Guidance: Both Thirukkural and Dhammapada provide practical guidance on ethical living, emphasizing virtues such as honesty, integrity, compassion, and self-discipline. They offer a moral framework for individuals seeking to lead a righteous life.

Universal Values: The teachings in both texts are not confined to a particular religious or cultural context. They contain universal values that can be applied by people from various backgrounds and belief systems.

Versified Format: Both Thirukkural and Dhammapada are written in a verse format. The concise and poetic nature of their verses makes the teachings easily memorable and accessible.

Focus on the Mind: Both texts highlight the importance of the mind in shaping one's actions and character. They stress the need for mental discipline, mindfulness, and the cultivation of positive qualities.

Differences:

Cultural and Religious Context: Thirukkural is a classic Tamil text attributed to the ancient Tamil poet Thiruvalluvar and is not explicitly tied to any particular religious tradition. On the other hand, Dhammapada is a collection of sayings attributed to the Buddha and is a key text in Buddhist literature.

Ultimate Goal: While both texts advocate for ethical conduct, the ultimate goals differ. In Dhammapada, the overarching aim is often Nirvana or liberation from the cycle of birth and death, a central concept in Buddhism. Thirukkural, being a secular work, focuses more on the practical aspects of leading a virtuous and fulfilling life in the present.

Concept of God: Thirukkural is generally non-theistic and doesn't explicitly discuss the concept of a Supreme Being or divine power. Dhammapada, rooted in Buddhism, also does not emphasize a creator god but incorporates concepts such as karma, rebirth, and the path to enlightenment.

Eightfold Path: The Dhammapada includes teachings on the Eightfold Path, a fundamental aspect of Buddhist practice for attaining enlightenment. Thirukkural does not outline a specific path for spiritual realization; instead, it offers guidance on ethical living and worldly wisdom.

In summary, while Thirukkural and Dhammapada share common ground in their ethical teachings and focus on the mind, they differ in their cultural origins, religious contexts, ultimate goals, and specific doctrinal details. Thirukkural is a secular work with a focus on practical ethics, while Dhammapada is rooted in Buddhist philosophy and addresses the path to enlightenment.

Questions and Answers

-----Thirukkuralaar Dr.R.Prabhakaran



64.1 Ministry

(64.1 அமைச்சு)

Question:

What are the characteristics of a competent minister?

Answers:

A competent minister is one who deeply inquires,
decides on the ways of execution, and boldly advises. -Couplet – 634)

தெரிதலும் தேர்ந்து செயலும் ஒருதலையாச்
சொல்லலும் வல்லது அமைச்சு. (குறள் – 634)

Explanation:

During the days of Valluvar, the role of a minister was to advise the king to make the right policy decisions and execute the decisions made by the king. These days, in a democratic government, the legislators and the ministers make the decisions, and the senior civil servants advise the ministers and execute the decisions the legislators make. In the government, the senior civil servants act as the ministers do in a monarchy. In the corporate environment, the Chief Executive Officer assumes the role of the king, and the vice

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presidents take the role of ministers. The vice presidents are responsible for advising the CEO and executing corporate decisions.

64.2 Ministry

(64.2 அமைச்சு)

Question:

What should one do when one arrives at an artificial way of doing a thing?

Answer:

Although one knows artificial ways of doing things, one should do things in a way that is consistent with nature.(Couplet – 637)

செயற்கை அறிந்தக் கடைத்தும் உலகத்து

இயற்கை அறிந்து செயல்.(குறள் – 637)

Explanation:

In Valluvar's scheme of things, the king makes the policy and decides what should be done. It is the minister who has the responsibility to execute what has been decided by the king. Since the minister is responsible for the execution, this question comes under the chapter on Ministry (Chapter 64 of Thirukkural). In today's democratic governments, the legislative branch enacts the laws, and the executive branch executes them. Technology provides new ways of doing things and introduces new products. When technology offers new approaches and products, it is the responsibility of the people in charge to ensure that the new approaches and products are consistent with nature.



The Belgian chemist Leo Baekeland pioneered the first fully synthetic plastic in 1907. Since then, there has been a ubiquitous presence of plastics everywhere. In the past few decades, scientists and environmentalists have reached the alarming conclusion that since plastics

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are not biodegradable, they pose a grave danger to the environment and animals. Now, there are active programs to avoid plastics and recycle plastic products. Also, in the last centuries, fossil fuels have been increasingly used in power generation, automobiles, home heating, etc. In the past few decades, scientists have been warning us about the potential danger to the environment due to the use of fossil fuels. In Couplet 637, Valluvar warns us that though there are new ways of doing things, we should be aware of their impact on nature and do things so that they do not adversely affect nature.

64.3 Ministry

(64.3 அமைச்சு)

Question:

What should a minister do if the king is ignorant?

Answer:

Although the king is ignorant, it is the duty of the minister to give him sound advice. (Couplet – 638)

அறிகொன்று அறியான் எனினும் உறுதி
உழையிருந்தான் கூறல் கடன்.(குறள் – 638)

Explanation:

According to Valluvar, even if a king is ignorant, the minister must provide the right advice to him. These days when the monarchy is no longer the form of government, the advice is still valid for the senior executives who are in a position to advise their bosses. In a democratic government, a person is often appointed as a minister because of his loyalty to his party and not necessarily because of his expertise. In such situations, the minister may be ignorant of what he should do in certain circumstances. At that time, it is the responsibility of the senior executives who report to him to provide the right advice.



THIRUKKURAL EXPRESS



Fortnightly Published every first and third Sundays

Honorary Editors: Thirukkural Dr. R. Prabhakaran- Dr.Chandrika Subramanian
& Dr. Mrs. C. Rajeswari

Executive Editor: Dr.Maraimalai Ilakkuvanar

Thiruvalluvar Era: 2054 Margazhi-1

C.E.:2023- December- 17



The book launch function of Thirukkural in Irish transcreation went in a grand manner at the prestigious Trinity College in Dublin, the capital of Ireland. Tamils who came from many parts of Ireland participated happily in the festival and the traditional music of Ireland and the traditional music of the Tamils began to play.

The Head of Linguistics, Trinity College, and Prof. Dr. Eoin Mac Cárthaigh welcomed them all and gave a reception. The Principal of Ireland Tamil Education Institute Mr. Rasakumar Sambandham with his opening speech and the special guests of the event were felicitated by the Administrative team members of the Ireland Tamil Academy with a shawl and memento.

Mr. Murugaraj Damodharan, First secretary and Deputy Mission Head of Indian Embassy, Dublin released the book in the presence of famous translator Mr. Michael Cronin and was received by legendary Irish Poet Mr. Gabriel Rosenstock.

[contd.page.2}

Tamil seer-poet Thiruvalluvar's gift to the humankind, the world-famous Thirukkural in Irish translation got published and released in a grand manner on 10th December 2023.

1 Thirukkural Express -2023- December-17 Thiruvalluvar Era: 2054 –Margazhi–1

E-Zine fortnightly

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Poet Mr. Gabriel Rosenstock

We salute thee with great reverence and awe for your commendable work in translating Thirukkural.

We surely hope your Irish translation of Thirukkural will reach the Irish people and its impact may help them combat difficulties in their lives with more

Mr. Murugaraj Damodaran, The First Secretary, Embassy of India,

Mr. Michael Cronin, Chairperson of Irish Poetry and the Tamil Professor from Tamil Nadu

Mr. Manali Somasundaram Sambandham delivered the keynote speeches. During their speeches they greatly appreciated the translation work.

The Tamils who participated in the event chanted Thirukkural in Tamil and the poet Mr. Gabriel Rosenstock recited the the translated version of Kural couplets in an elegant poetic style.

The next event was the Irish Tamil Academy's Thirukkural Translation Team members Mr. Rasakumar Sambandham, Mr. Saravanan Ramamurthy, Mr. Saranya Ramesh, Mr. Kural Inian Shivajnanam, Mr. Muthuramprakash Thangavelsamy and Thirumathi. Thanalakshmi Murugesan were presented mementoes as in appreciation of their committed voluntary work. Professor Dr. Eoin Mac Cárthaigh and the Principal Secretary of the Embassy of India, Hon. Murugaraj Damodharan presented these mementos of appreciation.

As the concluding event Professor Dr. Eoin Mac Cárthaigh, who gave his support for a swift work and the translator Poet Mr. Gabriel Rosenstock were presented with Certificates of Appreciation and Statues of Thiruvalluvar by Ireland Tamil Academy.

With the vote of thanks by Professor Dr. Eoin Mac Cárthaigh the historic event concluded very well.

Questions and Answers



Thirukkuralaar R.Prabhakaran

65.1 Power of Speech

(65.1 சொல்வன்மை)

Question:

Is the gift of speech a special gift?

Answer:

The gift of speech is indeed unique, and it stands apart from other gifts.

(Couplet– 641)

நாநலம் என்னும் நலனுடைமை அந்நலம்

யாநலத்து உள்ளதூஉம் அன்று.

(குறள் – 641)

Explanation:

Human beings can see, hear, smell, taste, and touch. In addition to these abilities, they can also reason and speak what is on their mind. But what human beings can achieve through the power of speech cannot be achieved by any other faculty they possess. Almost two thousand years ago, Valluvar recognized the power of speech and said it is the chief among all the gifts a man possesses. Through the power of speech, they can express love, affection, anger, and other emotions. They can influence others through their power of speech. In addition to interpersonal communication, human beings can also communicate with a multitude of people simultaneously. With the advent of modern technologies, the power of communication can even transcend the limitations of space and time. The power of

speech can be used for positive as well as negative purposes. So, the power of speech stands apart and, above all other gifts human beings possess.

65.2 Power of Speech

(65.2 சொல்வன்மை)

Question:

Why should one pay attention to one's speech?

Answers:

Since good and evil consequences may arise from speech, it is wise to guard against blemishes in speech.
(Couplet – 642)

ஆக்கமுங் கேடும் அதனால் வருதலால்

காத்தோம்பல் சொல்லின்கட் சோர்வு. (குறள் – 642)

Explanation:

Speech has the potential to cause good and bad consequences. While the demagoguery of Adolf Hitler laid the foundation for hatred and war, the speeches of Sir Winston Churchill encouraged Great Britain to fight against Adolf Hitler. United States President John F. Kennedy's speech motivated the USA to take the lead in space exploration. The speeches of Rev. Martin Luther King inspired the USA to enact the Civil Rights Act of 1964, which outlawed discrimination based on race, color, religion, sex, or national origin in the USA. There are other examples of speeches by famous leaders that have altered the course of human history. The impact of speech is equally powerful in interpersonal communications also. A kind and gentle word from a friend is a great consolation in times of distress. On the other hand, an unkind, harsh, and offending word stays like a wound that never heals. Since speech can cause good and bad consequences, one must pay special attention to one's speech.

65.3 Power of Speech

(65.3 சொல்வன்மை)

Question:

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How should a speech be?

Answer:

A speech should captivate the audience, and even those
absent should long to hear it.

(Couplet – 643)

கேட்டார்ப் பிணிக்கும் தகையவாய்க் கேளாரும்

வேட்ப மொழிவதாம் சொல்.

(குறள் – 643)

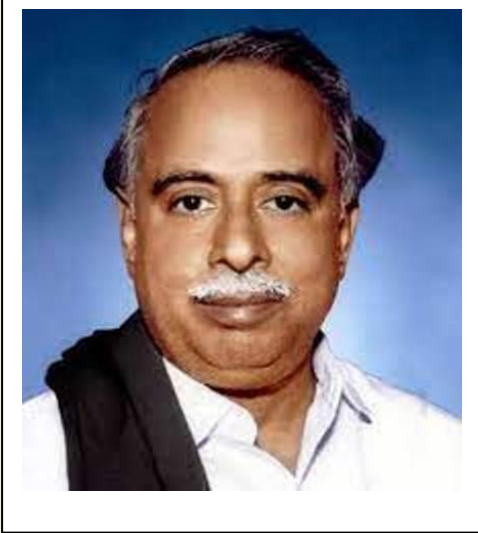
Explanation:

What Valluvar says in Couplet 643 may appear like a tall order for a speaker.

However, there have been several speakers whose speeches have outlived them.

The Gettysburg Address of President Abraham Lincoln and the "I Have a Dream" speech of Rev. Martin Luther King are two well-known examples of such speeches.

One example of such a captivating speaker, whom the author is familiar with, is Mr. C. N. Annadurai (1909 – 1969). Mr. Annadurai, affectionately referred to as Anna by his followers, was a politician during the second half of the twentieth century in Tamil Nadu, the state in which Valluvar lived 2000 years ago. Anna was a successful politician. He rose from virtual obscurity to become the Chief Minister of Tamil Nadu. Anna's meteoric rise and his party's victory in the elections were primarily due to his phenomenal public speaking prowess.



During the late 1950s, I was a student at Loyola College in Chennai (the capital of the state of Tamil Nadu), pursuing my undergraduate studies. Loyola College is one of the premier educational institutions in India, run by Jesuit priests. Loyola College was well-known not only for its academic excellence but also for its strict enforcement of discipline among the students. When I was at Loyola College, I stayed in the dormitory. Per the dormitory rules, the students were supposed to be in their rooms from 8:00 PM each night till 6:00 AM the following day. Anyone who violated the rule was subject to heavy penalties, including eviction from the dormitory.

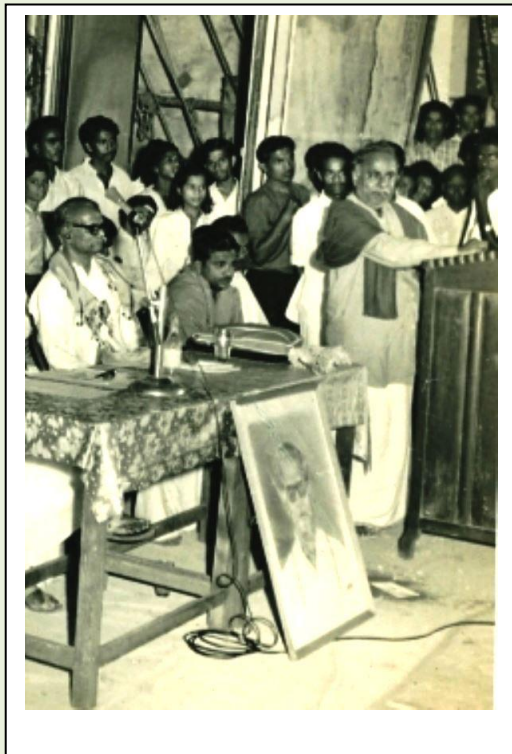
Anna used to speak often at Marina Beach in Chennai. The beach could accommodate thousands of people. Anna was an outstanding speaker. He had a great sense of humor. He was always very convincing in his speech. Even his political adversaries would love to listen to his speeches. He had the remarkable ability to make thousands of his listeners laugh, think, and even be motivated to act on his behalf. His diction was excellent. Alliteration was his specialty. Usually, his speeches were in the early part of the night. On several occasions, some of my friends and I violated the rules of the dormitory, went to Marina Beach to listen to Anna's speech and sneaked back into our rooms without the knowledge of the dormitory warden. The following day, my friends who did not attend Anna's meeting would gather around me and ask me to imitate his speech. Of course, Anna was inimitable. I used to try my best.

If I had been caught for my transgression, I would have been in serious trouble with the dormitory warden and my father. But my interest in Anna's speech got the better of me. The point of this anecdote is to illustrate that there have been captivating speakers who met Valluvar's dictum in Couplet 643, and perhaps there will always be speakers like that.

Anna speaking on a meeting to celebrate Ilakkuvanar's birthday.

Place: Madurai

Date: 9/1/1966



Thirukkural and Charvaka (Lokayata)

Maraimalai Ilakkuvanar

Charvaka or Lokayata, a philosophical Indian school of materialists who rejected the notion of an afterworld, karma, liberation (moksha), the authority of the sacred scriptures, the Vedas, and the immortality of the self. Of the recognized means of knowledge (pramana), the Charvaka recognized only direct perception (anubhava). Sources critical of the school depict its followers as hedonists advocating a policy of total opportunism; they are often described as addressing princes, whom they urged to act exclusively in their own self-interest, thus providing the intellectual climate in which a text such as Kautilya's Arthashastra ("The Science of Material Gain") could be written.

Although Charvaka doctrine had disappeared by the end of the medieval period, its onetime importance is confirmed by the lengthy attempts to refute it found in both Buddhist and orthodox Hindu philosophical texts, which also constitute the main sources for knowledge of the doctrine.

Lokayata, is an ancient Indian philosophical school that is often considered a materialistic and atheistic tradition. The philosophy of Charvaka is primarily concerned with the pursuit of sensual pleasures and the rejection of speculative metaphysics, spirituality, and religious rituals. It is important to note that the available information about Charvaka philosophy is largely based on critiques provided by other philosophical traditions, as many original texts have been lost over time.

Here are some key aspects of Charvaka philosophy:

Materialism and Denial of the Transcendent:

Charvakas were materialists who denied the existence of any transcendental reality, such as gods, afterlife, or spiritual entities. They argued that only the material world is real, and everything can be explained in terms of material elements.

Empiricism and Sensual Pleasure:

Charvaka philosophers emphasized the importance of direct perception (pratyaksha) as the only valid source of knowledge. They rejected inference (anumana), testimony (shabda), and analogy as valid means of knowledge. According to Charvakas, only sensory experiences and direct observations were trustworthy.

Rejecting Religious Authority and Rituals:

Charvakas were critical of religious authorities, scriptures, and rituals. They argued that rituals were created by the priestly class to exploit and control the masses. They believed that individuals should focus on enjoying life and pursuing pleasure rather than adhering to religious rituals and moral codes.

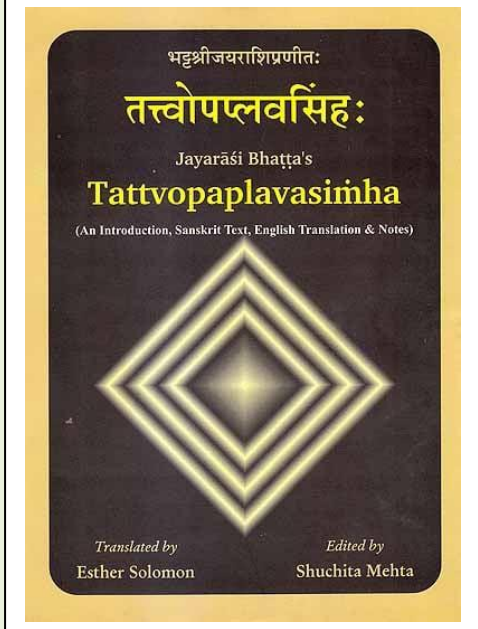
Ethical Hedonism:

The philosophy of Charvaka is often associated with ethical hedonism, which asserts that the highest good is the pursuit of pleasure and the avoidance of pain. They advocated for a life focused on the enjoyment of sensory pleasures and the fulfillment of desires.

Skepticism Towards Metaphysics:

Charvaka philosophers were skeptical about metaphysical concepts, such as karma and moksha (liberation). They argued that these ideas were unfounded and lacked empirical evidence. Instead, they advocated a pragmatic approach to life that prioritized immediate, tangible experiences.

It's important to note that Charvaka philosophy was often criticized by other Indian philosophical schools, such as Nyaya, Vaisheshika, and especially by schools like Vedanta and Buddhism, which were more focused



Jayarāṣi Bhaṭṭa, who most likely flourished between 800–840 probably in Southern India, was an Indian philosopher, a 'qualified sceptic', resorting to a kind of methodological scepticism, affiliated to the materialist Cārvāka / Lokāyata school of thought, the author of one of most extraordinary philosophical works in India, the Tattvopaplava-simha ('The Lion of the Dissolution of [all] Categories' or 'The Lion [Destroying] the Delusion of Categories').

on metaphysical and spiritual concerns. While Charvaka ideas did not survive as an independent school, elements of its skepticism and materialism can be found in various strands of Indian philosophical thought.

Lokayata (Charvaka) and Thirukkural represent two distinct philosophical and ethical traditions that emerged in different cultural and historical contexts. Here's a brief comparison and contrast between Lokayata and Thirukkural:

Lokayata (Charvaka):

Philosophical Orientation:

Materialism: Lokayata is a materialistic and atheistic philosophy that denies the existence of the transcendental, focusing on the material world and empirical experiences.

Epistemology:

Empiricism: Lokayata relies heavily on direct perception (pratyaksha) as the sole source of valid knowledge, rejecting inference, testimony, and analogy.

Ethical Perspective:

Ethical Hedonism: The primary focus of Lokayata ethics is on the pursuit of sensual pleasure and the avoidance of pain. It advocates for a life that prioritizes the enjoyment of worldly pleasures.

Attitude Towards Religion:

Skepticism Towards Religion: Lokayata is critical of religious authorities, scriptures, and rituals, viewing them as tools of exploitation. It encourages individuals to question and reject religious dogma.

Thirukkural:

Philosophical Orientation:

Ethical and Didactic: Thirukkural is a classical Tamil ethical treatise that provides guidance on various aspects of life, encompassing virtue, ethics, and practical wisdom.

Epistemology: Practical Wisdom: Thirukkural emphasizes practical wisdom and ethical principles derived from observation, experience, and reflection. While it values learning, it does not reject other sources of knowledge.

Ethical Perspective:

Virtue and Morality: Thirukkural promotes ethical living, virtue, and moral conduct. It focuses on principles such as righteousness, justice, and compassion, advocating for a balanced and virtuous life.

Attitude Towards Religion:

Religious Inclusivity: Thirukkural does not reject religious concepts outright. Instead, it emphasizes universal ethical principles that are compatible with various religious and cultural perspectives. It encourages virtuous living within the context of one's religious beliefs.

Comparison:

Foundational Beliefs:

Lokayata: Materialistic, atheistic, and skeptical of metaphysical concepts.

Thirukkural: Ethical, emphasizing virtue and moral principles, with a more inclusive approach to religious beliefs.

Source of Knowledge:

Lokayata: Relies solely on direct perception and empirical experiences.

Thirukkural: Values practical wisdom derived from observation, experience, and reflection.

Ethical Focus:

Lokayata: Prioritizes hedonistic pursuits and the pursuit of sensual pleasure.

Thirukkural: Promotes virtue, justice, and ethical conduct as the foundations of a good life.

Attitude Towards Religion:

Lokayata: Skeptical and critical of organized religion.

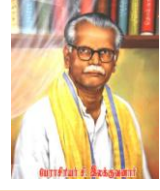
Thirukkural: Emphasizes ethical living within the framework of various religious beliefs.

In summary, while Lokayata is a materialistic and skeptical philosophy with a focus on sensual pleasure, Thirukkural is an ethical treatise emphasizing virtue and morality with a more inclusive approach to religious diversity.

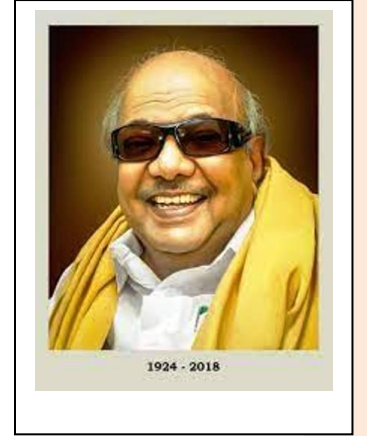
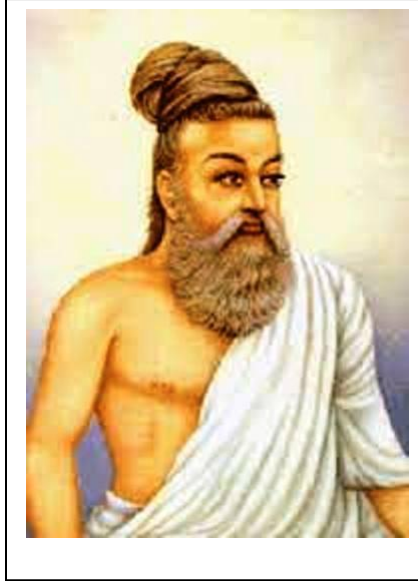
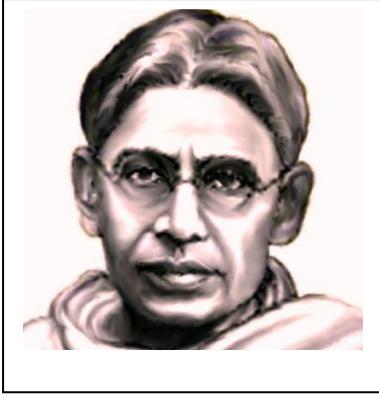


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Tamil New Year and Thiruvalluvar Day

In 1935, a group of Tamil scholars led by Maraimalai Adigal, one of the pioneers of the Tamil renaissance movement, declared that there was sufficient literary evidence in ancient Sangam-era texts such as Nattrinai, Ainkurunuru and Tholkappiyam to observe the New Year at the start of the Tamil month of Thai. The Dravidian poet-writer Bharathidasan, through this song, admonished Tamils who were celebrating the new year in Chithirai month as those living in complete darkness.

Over 500 persons, scholars and Tamil enthusiasts, under the leadership of scholar and founder of 'Thani Tamil Iyakkam', Thiru Maraimalai Adigal, met at Pachaiyappa's College in Chennai and decided that Tamils needed a separate calendar. It was proposed that a new calendar in the name of Saint Thiruvalluvar be created, and that be declared as the 'Tamil Year'.

At the conference, they also reportedly determined that the birth year of Thiruvalluvar was 31 BC. There was also a consensus among the Tamil Scholars that the first day of the month of Thai should be the first day of the Tamil year.



Maraimalai adigal and Tamil scholars
at the meeting-18& 19th May 1935



Prof.Kaverippaakkam Namachivayar (The
convener of the meeting) with Maraimalai

Later in 1939, All India Tamilar Conference was held in Tiruchi presided by Somasundara Bharatiyar in which Thanthai Periyar, Karandhai Tamil Sangam President Umamaheswaranar, Prof. K. Subramaniam, T.P.Meenakshisundaram, Thiru.Vi.Ka., Maraimalai Adigal, P.T.Rajan, Arcot Ramaswami Mudaliar, Bharathidasan, Pattukottai Alagiri and many others participated. That meet also decided that first day of Thai is Tamil New Year Day.

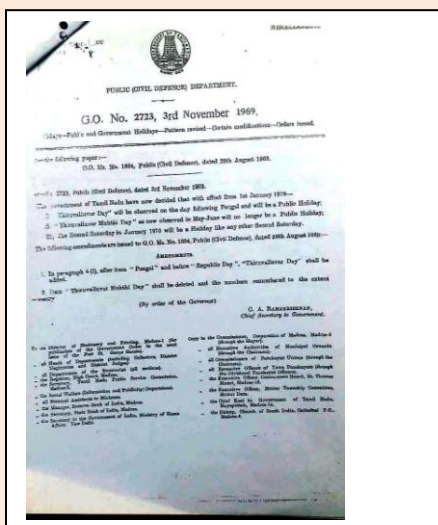
Their reasoning was two-fold: One, that the traditional system is based on the Sanskritic (read Brahminical) system, and two, that Tamil literature points out to Thai being the beginning of the New Year for Tamil.

While it had been a long-standing demand by many, including the DMK, to change the official date, it was only in 2008 when Karunanidhi was able to achieve it.

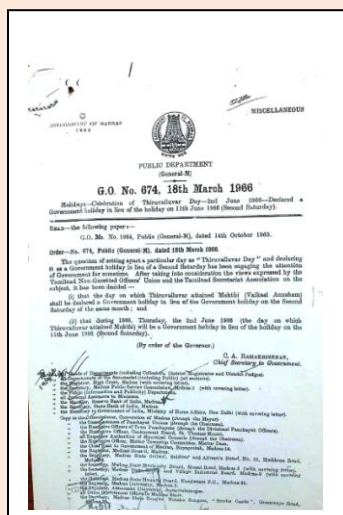
There was, however, a strong backlash to it. While Karunanidhi refused to roll back his decision, he announced that April 14 will continue to be celebrated as 'Chitirai thirunal'.

But as soon as Jeyalalitha came to power in 2011, she rolled back the decision, accusing DMK of being hurtful and disrespecting the sentiments of the people. So, the Tamil New Year, officially, continues to be April 14 now.

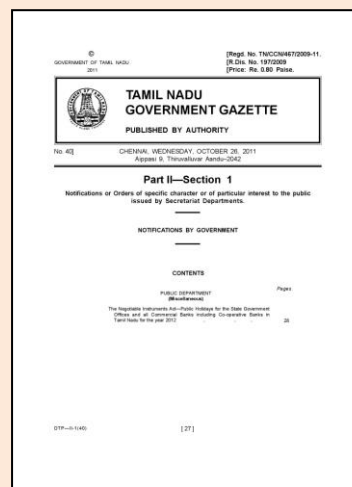
On 23 August 2011, months after J. Jeyalalitha was elected for her third term as chief minister, her government passed a resolution in the Tamil Nadu assembly to change the 'Tamil New Year' to 14 April. According to her standpoint, it coincides with the first day of the Tamil month 'Chithirai', and many other communities across India celebrate their new year on the same date. Jeyalalitha had stated then that the Tamil New Year was wrongly being celebrated on 14 January – the first day of the Tamil month 'Thai' – as legislated by the preceding Dravida Munnetra Kazhagam (DMK) government in 2008.



G.O.No.2723 3rd Nov.1969 Declaring
Thiruvalluvar Day on 2nd Thai



G.O.No.674, 18th March 1966
Thiruvalluvar Day on Vaikasi
Anusham



Tamilnadu Tamil New Year
(Declaration) Repeal Act 2011
Gazette –Oct 26 -2011

Jeyalalitha overturned many DMK projects. But, the change of the New Year date was significant. The debate for when the Tamil New Year should be celebrated goes into the core of the movement that laid the foundation for Dravidian political sub-nationalism and Tamil cultural renaissance.

Jeyalalitha never thought about the cultural values cherished by her predecessors in the Dravidian movement. The political adventurism of the cine artist, usurping very seniors in the party (like Navalar Nedunchezyan) of their leadership, gaining a mass support just by her cine-glamor, moved Tamilnadu to a dark age, detrimental to the Tamil culture, language and literature.

The sixty-year system advocated by her is quite alien to Tamil culture. For instance, this New Year is 'Bilava' while the next one will be 'Subakiruthu'. These years, '*samvatsara*', with Sanskritic names are derived from a myth involving Lord Krishna and sage *Narada*, who is transformed into a woman and gives birth to 60 sons. Each son is then given the reins to rule the world for one year, and that year is derived from the name of the son.

The Tamil reformists found this myth too hard to swallow and decided to come up with a more rational basis for their calendar. The birth of Tamil saint-poet Thiruvalluvar was estimated to be in 31 BC and that was adopted as the official start of the Tamil calendar. The DMK-led government had officially notified this to be the first Tamil calendar year in 1969. Successive AIADMK governments have not altered the Thiruvalluvar year calculation and the same is being followed to date.

Thiruvalluvar year is accepted without any denial by all the political parties, but the sixty-year system beginning with Tamil month Chiththirai is called as the Tamil year by the rivals of D.M.K who never accepted a substitute system for it.

Let us weigh the points:

| Tamī New Year from Thai | Tamī New Year from Chiththirai |
|---|---|
| A whole-hearted decision of erstwhile and contemporary Tamil scholars dedicated to usher in a Tamil cultural renaissance | A routine procedure followed by astrologers and traditional almanac users. |
| Introduced to be followed by all the Tamils throughout the world. | Exclusively for the use of Hindus who speak Tamil while Hindus who speak other languages adopt separate year-systems. |
| Intended to build up a united Tamil society smashing the barriers of caste, creed and religion | It is an irony that Hindus living in Tamilnadu have separate year-systems as per their mother tongues. |
| Based on the history of Tamil literature and instituted in honor of the great poet-philosopher Thiruvalluvar, an icon of Tamil wisdom and an apostle of Humanism. | Based on a myth. No cultural significance. |
| Tamil New Year or Thiruvalluvar year system is highly useful in historical analysis and in compiling data chronologically. | As it is a sixty-year system it is neither useful in historical analysis nor helpful as a research-tool in compiling data. |
| As an ancient culture, we need this Thiruvalluvar year just like Christian era. | This sixty-year system is a borrowed one and the Sanskrit names used to denote the years have no connection to our cultural heritage. |

In short, those who want self-respect, who feel proud of their Tamil ethnicity, who wish to see a Tamil renaissance should accept Thiruvalluvar year beginning with Thai. Those who never bother about their ancestral pride and cultural heritage may keep the Sanskrit year which is not ours. Those who imposed the Sanskrit based sixty-year rotation system kept us for many centuries under the clutches of Smritis and shruthis which advocated slavery for us. A miniscule minority ruled us by exploiting our beliefs and superstitions. If you still want the supremacy of our archrivals who wish to destroy our culture and language, in the name of spiritual values, you can continue to keep the Sanskrit based year system and other old procedures, letting down our rich heritage, many centuries older than that of Greece and Rome. Our future generations may point their finger towards you telling “Shame on you!”

EARLY ETHICS AND THE THIRUKKURAL

Dr. Xavier **THANINAYAGAM**



It is to Egypt that we have to go for the first pages of recorded ethics, and this takes us back from the second to the fourth millennia before Christ. The Kingdom of the Pharaohs, which arose on the banks of the Nile, was based on agriculture and commerce. Society was divided into classes at the head of which was the Pharaoh, followed by a powerful priesthood, a landed gentry, and slaves. There was a system of tenant-cultivation, and produce as taxes. Happiness in after-life was dependant on life on earth. In this environment, elementary notions of Justice, honesty, truthfulness, Loyalty grew. Most Egyptologists are, however, agreed that the Egyptians were not very highly developed in their ethical sense.

The ethical literature which developed among the Egyptians includes books of maxims and proverbs giving practical norms as how to conduct the business of life. These books which are probably the first known books of the world, were meant by men of affairs to instruct their sons or wards, and were subsequently used as textbooks for the education of the young. Students had to copy these textbooks, and hence several of these copy-books, papyri have been preserved. One of these is the **Instruction of Ptahhotep**, a great Vizier, (fl. 2675 or 2870 B.C.), who wrote down, in his old age, instructions for his son so that he might be trained as his assistant, and in course of time, his successor. Among the many aphorisms and maxims he says:-

It is a craftsman who speaks in council, and speech is more difficult than any craft.

Make righteousness flourish, and thy children shall live.

Established is the man whose standard is righteousness, who walketh according to his way.

In another book **Instruction for King Merikere** (2300 B.C.) it is said:

Truth comes to him well-brewed, after the manner of the ancestors. Imitate thy fathers, thy ancestors.....for lo! Their words abide in writing.

The **Proverbs of Amenemope**, written about 1000 B.C., are the first collection of proverbs in the world. Among those are found:

Better are loves when the heart is joyous than riches in unhappiness.

Take not gifts from the strong; neither shall thou oppress the weak.

A number of the maxims in the Thirukkural are similar, but the Thirukkural shows a great advance on Egyptian ethics. The Egyptians did not have abstract ethical terms like Justice, generosity, loyalty, for they thought in terms of the individual and the concrete. They did not say “I walk”, but “my legs walk”. Their word for **Right is Right direction**. Instead of the word “**ikai**”

(சுததை-generosity) they would express “to give bread to the hungry, water to the thirsty, clothes to those who have no clothes”-very much like the Hebrew writers.

Among the Greeks, ethical consciousness grew gradually. In the early stages of Greek culture, as represented in the epics, it is through notions of **customary morality** that notions of honour, fidelity and service are portrayed. The development is not unlike the development in the Sangam poems, where notions like honour (puhal), self-respect (manam), right and justice (aram), prevalent among a warrior society lead to even more abstract considerations. But from customary morality, Greek ethics develops into conscious and rational morality with Socrates, Plato and Aristotle. This rational morality is the stage at which we are able to compare the **Thirukkural** with Greek ethics, as represented in their philosophers and their gnomic poets.

In comparing the **Thirukkural** with the thought of the Greek philosophers, it should be noted that we are comparing condensed book of maxims or sutrams with works whose style is diffuse. Leisurely, and lengthy, works in which opinions are discussed elaborately and in detail with illustrations from life and history. For instance, Plato deals with the state in many of his dialogues, but especially in his **Republic** and in his **Laws**. But the **Thirukkural** deals with the State in about 600 couplets or 1200 lines. What is remarkable is that the **Thirukkural** contains the quintessence of that level of thought and supposes an ethical temper and age, in no way inferior to those represented by the Greek philosophers. Tamil society at the **Thirukkural** period was as ethically conscious and cultivated as Greek society in the fourth century B. C. Similarly, the Roman Stoics are conscious, to an exaggerated degree, about loss and wastage of time, for death comes, after which no man can work. In a book of maxims, such leisurely and dithyrambic disquisitions on the fleeting nature of existence and the wastage of time are not possible. Valluvar can afford to clinch the same argument in one phrase-

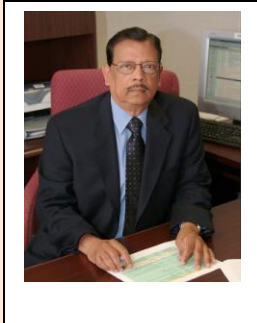
வீழ்நாட்டபடா அமை நன்றாற்றின் or அன்றறிவாம் என்னுது அறஞ்செய்க.

Ethics which had been earlier treated as a part of politics was given a separate place by Aristotle in his book on **Ethics** called Nicomachean Ethics, from his son Nicomachus. For whom it was written. The theme of Aristotle's Ethics is happiness defined as the active exercise of the mind in perfect conformity with goodness or virtue. The sophists held that morality was merely for the convenience of society and that a thinking man could have his own standards and follow his own pleasure and interests. The rational pleasure derived from one's activity is great happiness, second only to **contemplation** in Aristotle. This emphasis on contemplation is absent in Thirukkural. Being a book of practical ethics and proceeding from a rational plane, except for the introductory verses, and the chapters on asceticism, the rest of the book seems to be humanistic. But the rational happiness is expressed in the Thirukkural by the words இனிது, உவப்பு, இன்னுது, இன்பம், which occur so often. The rational pleasure is different from the sentient pleasure in other verses, as when one hears one's children's speech, or feels their physical touch. Aristotle defines pleasure and pain to consist in the "consciousness, by means of the discriminating faculty of the senses, of coming in contact with good or evil". He conceived the moral sense as analogous to the faculty for appreciating music, which may be more in some persons and less in others and which is capable of being developed. In using the terms இனிது, இன்னுது, இன்பம், how well has Thirukkural shown the rational pleasure arising from virtue and learning! A good man, says Aristotle, is pleased at good actions, as a musical man is pleased at good musical tunes. Inbam is the result of Aram and Porul in Thirukkural. All others, wealth etc., help the attainment of Inbam.

In the delineation of virtue, Aristotle chooses the principle of the mean, probably influenced by the "nothing in excess" ideal of the Greeks. What is the virtue of Liberality? It is the mean between prodigality and avarice. What is the virtue of Courage? It is neither rashness nor cowardice, but lies between the two. The moralist, in drawing the beauty of virtue and the results of virtue, finds it easier to define virtue as well as to exhort to virtuous action if he can also outline the opposed vices and defects. The Thirukkural makes use of this method, as does Aristotle. The Thirukkural reflects on Education as well as on Ignorance; on Righteous Rule as well as on Unrighteous Rule; on Friendship, on Wealth as well as Poverty, on Perfection as well

as on Baseness. But there is a difference between Aristotle and Valluvar. Aristotle has been criticized for his concept of virtue, in that he seems to place it in the centre between two extremes, whereas virtue should always be the highest perfection, and therefore an extreme. Particularly strong was Kant in his criticism of Aristotle, saying that he reduced of Aristotle, saying that he reduced the difference between vice and virtue to a mere quantitative difference. But the **Thirukkural** does not give room for any such observation, because it inculcates the highest living ethics possible in every aspect of life, without the imposition of any moderating or limiting notion in the concept of virtue.

Valluvar on Avoiding Violence



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Introduction

Generally, violence is defined as the use of physical force to injure, abuse, damage, or destroy another living being. In fact, violence is much more complicated than that. The definition of violence given by the Old Testament Scholar Professor Terence Fretheim seems more appropriate and comprehensive. He says that violence may be defined as follows: any action, verbal or nonverbal, oral, or written, physical, or psychical, active or passive, public or private, individual or institutional/societal, human or divine, in whatever degree of intensity, that abuses, violates, injures or kills. Since violence implies a multitude of actions caused by words and deeds, it is difficult to know which actions should be avoided.

Avoiding violence towards other human beings

Consistent with Professor Terrence Fretheim's definition, violence against other human beings would include verbal as well as physical violence. Verbal violence refers to the use of harsh and unkind words, slander, and lies that offend and hurt another human being's feelings. Physical violence would include any kind of physical attack which may cause pain, injury, or death to another person. Valluvar condemns verbal as well as physical violence. According to him, one should avoid any type of violence through the use of words or deeds.

There is a rule known as the **Golden Rule**, also referred to as the Law of Reciprocity. It refers to the principle of treating others as one would like to be treated. It is a maxim that is found in many religions and cultures. The Golden Rule is often attributed to the Chinese

philosopher Confucius (551 BC – 479 BC). This Golden Rule has two versions. One is the positive version, and the other is the negative version. The positive version of the Golden Rule states, “Do unto others what you would want others to do unto you.” The negative version states, “Do not do unto others what you do not want others to do unto you.” The positive version stresses what a compassionate person should do, and the negative version emphasizes the actions one should avoid. Valluvar has a simple and elegant form of the negative version of the Golden Rule, which can provide guidance as to what actions should be avoided.

What one has realized as causing pain to oneself,
one should not inflict on others.

(Kural - 316)

He expresses a similar idea in another kural, where he asks, “Why does a man inflict upon other living beings those things he found harmful to himself (Kural - 318)? “

Valluvar has another profound idea about what to do with those who harm us. He says that if someone has harmed you or hurt you somehow or the other, then the best thing to do is to return good for evil. That is, do something good for someone who did evil so that he will be vexed at his own actions. The relevant kural is as follows:

The best punishment for those who do evil to you is to shame them by returning good for evil and after doing good in return, just forget the evil that was done to you as well as the good deed you did.

(Kural – 314)

In another context, where he describes the qualities of a man of perfection, Valluvar questions the value of perfection of character, by asking “Of what use is the perfection of character if it does not do good unto those who did evil (Kural - 987)?

Doing good in return for evil is very difficult for most people. If someone does good in return for evil and continues to harp on the evil deed that was done to him and the good deed he did, then the person who did the evil deed might feel humiliated, and the purpose of doing

the good deed will be lost. That is why Valluvar says that the evil deed, as well as the good deed, must be forgotten.

In a way, Valluvar's idea that evil deeds should be reciprocated with good deeds is somewhat similar to the statement in the Bible which says, "You resist not evil: but whosoever shall smite you on your right cheek, turn to him the other (King James 2000 Bible, Luke 6:29)." The dictum in Kural 314 is far more profound than the statement from the Bible or the Golden Rule. Therefore, it is apt to refer to kural 314 as the Platinum Rule of Valluvar.

Valluvar is cognizant of the fact that the world has all kinds of people with different levels of intelligence and other values. He wants to appeal to all his readers to avoid violence. Therefore, he puts forth various arguments in order to convince his readers to avoid violence at all costs. He challenges his readers' intelligence by asking them, "What benefit does someone derive from his intelligence if he does not treat others' suffering as his own (Kural – 315)?"

Valluvar appeals to his readers' innate good nature and says that virtuous people will not venture into violent behavior. According to him, violent behavior is not justified even if it would result in gaining riches and significant fame. Even if someone has caused great harm out of anger and malice, people of virtue will not harm others.

Even if it would yield great wealth and the attendant prestige, men of virtue will not harm others. (Kural - 311)

Even if someone harms them out of malice, men of virtue will not retaliate with harmful acts. (Kural - 312)

He tries to dissuade his readers by pointing out the dangers of violence towards fellow human beings. He warns those who harm others that they will undoubtedly face similar consequences. Therefore, one who seeks happiness should not cause pain and suffering to others. He insists that even when someone causes harm to us when we have not provoked him,

we should refrain from causing harm to him because such acts on our part will bring about endless miseries to us.

If you harm others in the forenoon, harm will automatically come to you in the afternoon.

(Kural – 319)

All the pain in the world rebounds on the one who caused it. Therefore, one who seeks freedom from pain should not cause pain to others.

(Kural – 320)

Retaliation even upon him who harms you when there was no provocation on your part will bring about endless miseries.

(Kural – 313)

In an ideal society, violence will have no place. But, human society has never been ideal, and perhaps it never will be. Philosophers like Valluvar try to guide society with the hope of achieving the goal of universal peace, harmony, and prosperity. In order to achieve such a goal, Valluvar tries to guide the individuals rather than preaching to society as a whole. He feels that if individuals change, then society will change. He says that to be free from envy, anger, greed, and the tendency to use harsh words constitute virtue (Kural – 35). In another Kural, he says that the real virtue is having a mind that is pure (Kural -34). Violence has its roots in anger, envy, and other blemishes of the mind. Therefore, Valluvar emphasizes the importance of never having a harmful thought and maintaining the purity of mind so that there will be no chance of violence due to words or deeds.

It is the supreme virtue not to have a harmful thought about anybody in any degree at any moment.

(kural - 317)

These ideas of Valluvar regarding nonviolence have had a significant impact on people like Leo Tolstoy and Mahatma Gandhi. In 1908, the famous Russian Novelist, Leo Tolstoy wrote a letter to the Editor of Free Hindustan, an Indian newspaper. In that letter, he had mentioned

that he admired Valluvar's ideas on nonviolence and had quoted six kurals (kurals 311, 312, 313, 314, 315, and 319) from the Chapter on Avoiding Violence from the Kural (Chapter 32). A few months later, Mahatma Gandhi happened to read that letter. Gandhi appreciated Tolstoy's remarks about the Kural, and he translated that letter into the Gujarathi language and published it. It is said that Gandhi was so impressed by the Kural that he wanted to learn Tamil so that he could read the Kural in the original language in which it was written. Obviously, Gandhi was impressed with the ideas of Valluvar regarding nonviolence, and he adopted them and took them to a different level. Gandhi used the idea of nonviolence as a tool in his successful freedom fight against British rule in India. Later, Martin Luther King, the American Civil Rights activist, adopted Gandhi's approach of nonviolence in his fight for equality for African Americans.

Avoiding violence to other life forms

All religions of the world forbid hurting or killing fellow human beings. However, they all have differing views with respect to hurting or killing other living beings. Among the three ancient religions of India, viz., Jainism, Buddhism, and the Vedic religion (the predecessor of Hinduism), Jainism has the most stringent restrictions against violence towards animals and plants. Jainism strictly prohibits its followers from eating meat or poultry, or fish. When the root vegetables like potato, yam, onion, garlic, etc., are extracted from the ground, the worms and other small insects are likely to be hurt. In order to avoid hurting them, Jainism requires its followers to refrain from eating all root vegetables. Jainism lays down several other restrictions for the monks so that they would not even inadvertently hurt any living being, including plants and trees. Buddhism has fewer restrictions regarding eating meat, poultry, or fish. The original version of Buddhism, Mahayana Buddhism, prohibits its followers from eating meat or poultry, or fish. The later version of Buddhism, the Hinayana Buddhism, states that one can eat meat (poultry or fish) if one does not kill the animal for the sake of eating. The Vedic religion had a mixed message about killing animals. While it emphasizes that nonviolence is the duty of all classes of people (*Manusmiriti* 10:63), it allowed the killing of animals for sacrificial purposes and allowed eating the meat of the sacrificed animals. *Manusmiriti* (5:27) says that the meat of

an animal can be eaten after it has been killed for sacrificial purposes. Also, according to *Manusmriti*, meat can be eaten when someone is in dire need of food. However, modern-day Hinduism condemns meat-eating. But the majority of Hindus regularly eat meat.

Jainism, Mahayana Buddhism, and modern-day Hinduism consider eating meat a sinful act that will produce adverse karmic effects upon those who do so. In other words, the non-vegetarians are likely to suffer in their next birth for committing the sin of eating meat during this birth. In some cases, non-vegetarian food is considered a hindrance to spiritual progress. Avoidance of killing the animals was not advocated out of love and compassion for the animals. It was out of the desire to seek a better life in the next birth and to make progress in the spiritual journey towards salvation.

Valluvar strongly condemns violence towards any living being. Unlike the religions, Valluvar's disapproval of violence towards animals is out of compassion towards them. He is critical of the stance of Hinayana Buddhism and the Vedic religion regarding meat-eating. As mentioned before, the latter-day Buddhists believed that one could eat the meat of animals killed by others. Valluvar comments that if nobody would buy meat to eat, then nobody would be selling meat (Kural – 256). In other words, butchering animals is to sell their meat to those who want to eat it. In general, it is the demand that creates the supply. Therefore, if there is no demand for meat, then there will be no killing of animals for their meat.

As already mentioned, *Manusmriti* states that animal sacrifices are allowed during prayers as oblations to gods, and it was permissible to eat the meat of the sacrificed animals. Valluvar criticizes this practice by saying, “Not killing and eating the meat of an animal is better than a thousand sacrificial offerings (Kural – 259)”. Valluvar's concern is compassion for the animals. He says, “Not killing is an act of compassion. Killing is an act of cruelty. Therefore, it makes no sense to eat the meat from such killings (kural – 254). He wonders, “How could one be considered compassionate if one fattens oneself from the meat of a fellow-creature (Kural –

251?)". He tries to discourage the meat eaters by saying, "Those who realize that meat is the carrion ulcer of an animal's body, should abstain from eating it (Kural – 257)."

Valluvar's compassion extends far beyond saving the animals from the meat-eaters. He considers that all life forms must be protected, and he is absolutely against killing any living being for any reason. He says, "Non-killing is the highest virtue; whereas, the killing will bring in its wake, all the evil (Kural – 321)." According to him, "The right path of life can be defined as the one which includes the virtue of non-killing (kural- 324)." In fact, Valluvar considers that non-killing alone is just not adequate. He is of the opinion that "Sharing your food and other resources to protect all lives is the best of all precepts in the books of the world (Kural – 322)."

Conclusion

If everyone has genuine love and compassion towards all living beings, then there will be no violence in this world.

THIRUVALLUVAR AND SHAKESPEARE

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Shakespeare gives a vivid picture about the short span of life his “Tempest” thus:

We are such stuff

As dreams are made of, our little life is rounded with a sleep

Thiruvalluvar says that Death is like sleep and life is just like waking up from the sleep.

In ‘As you like it,’ Shakespeare, with deep insight and distinct vision, shows the world as a stage.

“All the world is a stage and

All the men and women are merely players.”

In ‘Macbeth,’ he says:

“Life is but a walking shadow

That struts and frets his hour upon the stage a poor player

And then is heart no more; it is a tale

Told by an idiot, full of sound and fury signifying nothing”

(Macbeth)

The illustration of stage is seen in Kural but with a difference. Valluvar says that wealth is like the audience assembling to witness the performance on a stage. After the drama or a concert is over, the theatre will be empty. Shakespeare states that on the stage of the world each man plays many parts, his acts being Seven Ages. Thiruvalluvar establishes that each man has seven births.

In ‘Macbeth’ Shakespeare arrives at the conclusion that “there is no art to find the mind’s construction in the face.” In Valluvar’s opinion, face is a mirror which reflects the mind.

One should utilize the opportunity he gets. Then only he can come up in life. Shakespeare says in “Julius Caesar”

“There is a tide in the affairs of men which taken at the flood leads on to fortune.”

Thiruvalluvar points out that just as crane is waiting on the bank of a river or on the sea-shore for its prey, one must wait and seize the right opportunity at the right moment to win over a thing. "One should laugh at the obstacles; one should welcome difficulties and face them with smiles on the face and confidence in his heart." This is Valluvar's contention.

In 'Twelfth night', Shakespeare stresses this point:

"She sat like patience on a monument smiling at grief."

On heroism, Shakespeare has to say a lot. Among the many, let us taste a sample.

"Seeking the bubble reputation

Even in the cannon's mouth"

An identical truth is expressed in Thirukkural No, 775. Even at the edge of a spear or at the point of the sword, one should not twinkle his eye.

"Venus smiles not in a house of tears" so says Shakespeare in his 'Romeo and Juliet.' But, Valluvar mentions the smile of the lady earth. If a person idles away time and fritters away his energy without doing proper work, the Mother Earth will smile at him.

As regards jealousy Shakespeare mentions it as "a green-eyed monster which doth mock the meat it feeds on" (Othello).

Valluvar condemns jealousy vehemently in the 17th section of his Arathuppal.

Among all attainable excellences there is none equal to that of being free from jealousy towards others. Jealousy, the sinner kills the good fortune and hurts the soul down to the hell fire.

Every human being is susceptible to sorrow and misery. Shakespeare in his 'Hamlet' says that "when sorrows come they come not single spies, but in battalions."

Like-wise Valluvar also refers to "Floods of troubles" in his Kural.

On Chastity, Shakespeare says a woman should be "as chaste as ice" in his 'Hamlet.' The passage dealing with chastity, in all's well that an end well is worthy to note.

*"My chastity is the jewel of our house
Bequeathed down from ancestors."*

Kurals 56 and 57 give the qualities of an ideal house-wife. "She is the good housewife who guards her virtue, reputation and chastity and tends her husband with loving care! A woman cannot be guarded by a prison. The chief guard of a woman is her chastity alone.

Shakespeare sets apart a major portion of his writings to love. There are many beautiful passages in his works on this great theme, while Thiruvalluvar has devoted one-third of his book to love. Nearly 250 maxims speak of earthly love.

Shakespeare describes that love is a smoke raised with the fume of sighs being purged, a fire sparkling in lovers' eyes being vexed, a sea nourished with lovers' tears. (Romeo & Juliet).

Valluvar also compares love with fire. Fire burns only when it is near. It has no power to hurt when you are far away. But love does.

Shakespeare utters a truth about lovers. In his 'Merchant of Veniece' he reveals thus:

"Love is blind and lovers cannot see the pretty follies that themselves commit."

It is said in Kural that a girl can see the follies and foibles committed by her lover only when he is away. When her beloved comes near she forgets all the mistakes committed by him. Valluvar pictures this truth by giving an example of the eyebrow pencil. If the pencil is kept away from the eye it will be visible. When it is brought near the eye it cannot be seen by the same eye.

In 'As you like it' Shakespeare says that "the sight of lovers feeds those in love". He further mentions in the same play that 'who ever loved that loved not at first sight.

Valluvar says that loves alone with look at each other as if they had not known each other (1099) when the eyes of both the lovers are devouring each other what useful purpose can the words serve? (1100).

Shakespeare describes the sweet kisses of the lovers in his romantic plays. Two relevant passages from Romeo and Juliet and Measure for measure are given below:-

"Take O take those lips away

That so sweetly were for sworn

And those eyes the break of day

Lights that do mislead the morn

But my kisses bring again, bring again

Seals of love but sealed in vain (Measure for Measure)

And steal immortal blessing from her lips

Who even in pure and vestal modesty

Still blush as thinking them own kisses sin (Romeo and Juliet)

Valluvar explains these “Seals of love?” as “the lips of the beloved are as sweet as a mixture expression of the immortal blessings of love.

Thus we find the identity in thought, similarity of opinions and clarity in expression among the works of Valluvar and Shakespeare. A person with an inquisitive mind will find interesting material of immense value in Valluvar and Shakespeare. (KuralNeri-15/5/1966)